THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Stanzas

Suggested by the recent calamity.

NIGHT on the city! and the busy hum,
Of human voices dies upon the ear
Where Mammon's shrines are mute and dumb:
Amid the skies, heaven's sentinels to cheer
Gleam down; while eyes unmoistened by a tear
Are gently closing with the spell of sleep,
And sweetly calm the silent scenes appear.
But listen! through the still streets fiercely sweep
Wild shouts of agony from voices stern and deep.

The sullen clanging of the midnight bells
Drowns the shrill sighing of the winter gale
That round the burning city sadly swells,
Impending ruin wildly to bewail.
And the high stars are flickering faint and pale
Through the red smoke which shrouds yon tottering spire—
Rock'd to its base; and manly hearts must quail,
As one by one, long-cherish'd hopes expire,
In beautiful decay, upon their thrones of fire!

Morn on the city! and the rising sun
Shines through the smoke, yet wears no wonted glow,
But shooteth up as if he sought to shun
The alter'd scenes which meet his glance below—
The scenes all scathed by desolating wo,
That grimly on the startled sight expand—
And there, as if far ages in their flow
Had swept along with time's destroying wand,
Remnant of glories gone—the blacken'd ruins stand!

The evening star beheld no fairer scene—
The twilight lingered on a nation's mart—
The morn—oh who could tell that there had been
The noble monuments of wealth and art,
Which honest pride to patriot breasts impart?
The morn—what things upon the vision crowd!—
The withered hopes of many a blighted heart,
The smoking heaps—the wrecks of mansions proud—
And the sad city bent beneath the lurid shroud!

Father and GOD! before thy throne we bow,
In meek submission to this dark decree,
And though our hearts in weakness murmur now,
Yet faith's clear eye e'en here thy love can see.
Praises and prayer upon our lips still be!
Prayer—for the thousands who awoke and wept
At the red ruin's march—and praise to thee
For those on whom thine eye look'd down, and kept
From the devouring flames their dwellings while they slept.

To thee in bitter agony we turn,
To thee our soul's o'erflowing griefs we pour;
Teach us by this true wisdom to discern,
And fix our hearts and hopes on earth no more;
But bid us upward to thy mansions soar,
And there enshrine celestial treasures pure,
Joying to change earth's perishable store
For *moral* riches destined to endure,
In tabernacles fixed on thy foundations sure.

New-York, December 19, 1835. B. D. W.

THE CHURCHMAN.

JEREMY TAYLOR'S OPINION OF THE ORDINATION OF THE REFORMED CHURCHES.

THE following judgment of Bishop Taylor, on a point which has been lately much litigated, we take from "Episcopacy Asserted," and hope it may prove acceptable to readers of both sides:

ARE all ordinations invalid, which are done by mere presbyters, without a bishop? What think we of the reformed Churches?

1. For my part, I know not what to think. The question hath been so often asked, with so much violence and prejudice, and we are so bound by public interest, to approve all that they do, that we have disabled ourselves to justify our own. For we were glad, at first, of abettors against the errors of the Roman Church; we found these men zealous in it; we thanked GOD for it, as we had cause; and we were willing to make them recompense by endeavoring to justify their ordinations; not thinking what would follow upon ourselves. But now it is come to that issue, that our own episcopacy is thought not necessary, because we did not condemn the ordinations of their presbytery.

2. Why is not the question rather, what we think of the primitive Church, than what we think of the reformed Churches? Did the primitive councils and fathers do well in condemning the ordinations made by mere presbyters? If they did well, what was a virtue in them, is no sin in us. If they did ill, from what principle shall we judge of the right of ordinations? since there is no example in Scripture of any ordination made but by apostles and bishops; and the presbytery that imposed hands on Timothy, is, by all antiquity, expounded either of the office or of a college of presbyters; and St. Paul expounds it to be an ordination made by his own hands, as appears by comparing the two epistles to St. Timothy together; and may be so meant by the principles of all sides; for if the names be confounded, then presbyter may signify a bishop; and that they of this presbytery were not bishops, they can never prove from Scripture, where all men grant that the names are confounded.

So that whence will men take their estimate for the rites of ordinations? From Scripture? That gives it always to apostles and bishops, as I have proved; and that a priest did ever impose hands for ordination, can never be shown from thence. From whence then? From antiquity? That was so far from licensing ordinations made by presbyters alone, that presbyters, in the primitive Church, did never join with bishops in collating holy orders of presbyter and deacon, till the fourth council of Carthage; much less do it alone, rightly, and with effect. So that as, in Scripture, there is nothing for presbyters' ordaining, so in antiquity there is much against it; and either in this particular we must have strange thoughts of Scripture and antiquity, or not so fair interpretation of the ordinations of reformed presbyteries. But for my part, I had rather speak a truth in sincerity, than err with a glorious correspondence.

But will not necessity excuse them who could not have orders from orthodox bishops? Shall we either sin against our consciences, by subscribing to heretical and false resolutions 'in materia fidei,' or else lose the being of a Church, for want of Episcopal ordinations? Indeed if the case were just thus, it was very hard with good people of the transmarine Churches; but I have here two things to consider.

1. I am very willing to believe that they would not have done any thing, either of error or suspicion, but in cases of necessity. But then I consider that M. Du Plessis, a man of honor and great learning, does attest, that at the first reformation there were many archbishops and cardinals in Germany, England, France, and Italy, that joined in the Reformation, whom they might, but did not, employ in their ordinations; and what necessity then can be pretended in this case, I would fain learn, that I might make their defence. But, which is of more and deeper consideration, for this might have been done by inconsideration and irresolution, as often happens in the beginning of great changes; but it is their constant and resolved practice, at least in France, that if any returns to them, they will reordain him by their presbytery, though he had before Episcopal ordination, as both their friends and their enemies bear witness.

2. I consider that necessity may excuse a personal delinquency; but I never heard that necessity did build a Church. Indeed no man is forced, for his own particular to commit a sin; for if it be absolutely a case of necessity, the action ceaseth to be a sin; but indeed if GOD means to build a Church in any place, he will do it by means proportionable to that end; that is, by putting them into a possibility of doing and acquiring those things, which himself hath required of necessity, to the constitution of a church. So that, supposing that ordination by a bishop is necessary for the vocation of priests and deacons, as I have proved it is, and, therefore, for the founding or perpetuating of a Church, either GOD hath given to all Churches opportunity and possibility of such ordinations, and then, necessity of the contrary is but pretence and mockery; or if he hath not given such possibility, then there is no Church there to be either built or continued, but the candlestick is presently removed.

There are divers stories in Ruffinus to this purpose. When Ædesius and Frumentius were surprised by the barbarous Indians, they preached Christianity, and baptized many; but themselves, being but laymen, could make no ordinations, and so not fix a Church. What then was to be done in the case? 'Frumentius Alexandriam pergit: et rem omnem, ut gesta est, narrat episcopo, ac monet, ut provideat virum aliquem dignum, quem congregatis jam plurimis christianis in barbarico solo episcopum mittat.' 'Frumentius comes to Alexandria to get a bishop.' Athanasius, being then patriarch, ordained Frumentius their bishop;' 'et tradito ei sacerdotio, redire eum cum Domini gratiâ unde venerat jubet: ex quo,' saith Ruffinus, 'in Indiæ partibus, et populi christianorum et ecclesiæ factæ sunt, et sacerdotium cœpit.'

The same happened in the case of the Iberians converted by a captive woman: 'Posteà verò quâm ecclesia magnificè constructa est, et populi fidem Dei majore adore sitiebant, captivæ monitis ad imperatorem Constantinum totius gentis legatio mittitur: res gesta exponitur: sacerdotes mittere oratur, qui cœptum erga se Dei munus implerent.' The work of Christianity could not be completed, nor a Church founded without the ministry of bishops. Thus the case is evident, that the want of a bishop will not excuse us from our endeavors of acquiring one; and where GOD means to found a Church, there he will supply them with those means and ministers, which himself hath made of ordinary and absolute necessity. And, therefore, if it happens that those bishops, which are of ordinary ministration amongst us, prove heretical, still GOD'S Church is catholic; and though with trouble, yet orthodox bishops may be acquired. For just so it happened when Mauvia, Queen of the Saracens, was so earnest to have Moses, the hermit, made the bishop of her nation, and offered peace to the Catholics upon that condition; Lucius, an Arian, troubled the affair by his interposing and offering to ordain Moses: the hermit discovered his vileness, 'et ita majore decore deformatus compulsus est acquiescere.' Moses refused to be ordained by him that was an Arian. So did the reformed Churches refuse ordinations by the bishops of the Roman communion. But what then might they have done? Even the same that Moses did in that necessity: 'Compulsus est ab episcopis, quos in exilium truserat, (Lucius.) sacerdotium sumere.' Those good people might have had order from the Bishops of England or the Lutheran Churches, if at least they thought our Churches catholic and Christian.

If an ordinary necessity will not excuse this, will not an extraordinary calling justify it? yea, most certainly, could we but see an ordinary proof for an extraordinary calling, viz. an evident prophecy, demonstration of miracles, certainty of reason, clarity of sense, or any thing that might make faith of an extraordinary mission.

But shall we then condemn those few of the reformed Churches, whose ordinations always have been without bishops? No, indeed; that must not be: they stand or fall to their own Master. And though I cannot justify their ordinations, yet what degree their necessity is of, what their desire of Episcopal ordinations may do for their personal excuse, and how far a good life and a catholic belief may lead a man in the way to heaven, although the forms of external communion be not observed, I cannot determine. For aught I know, their condition is the same with that of the Church of Pergamus: 'I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my faith, and hast not denied my name:' 'Nihilominus habeo adversus te pauca;' 'some few things I have against thee;' and yet of them, the want of canonical ordinations is a defect, which, I trust, themselves desire to be remedied; but if it cannot be done, their sin indeed is the less, but their misery the greater. I am sure I have said sooth, but whether or no it will be thought so, I cannot tell; and yet why it may not, I cannot guess, unless they only be impeccable; which, I suppose, will not so easily be thought of them, who themselves think that all the Church possibly may fail. But this I would not have declared so freely, had not the necessity of our own Churches required it, and the first pretence of the legality and validity of their ordinations been buoyed up to the height of an absolute necessity; for else why shall it be called tyranny in us, to call on them to conform to us, and to the practice of the Catholic Church, and yet in them be called a good and a holy zeal to exact our conformity to them; but I hope it will so happen to us, that it will be verified here, what was once said of the Catholics, under the fury of Justina: 'Sed tanta fuit perseverentia fidelium populorum, ut animas prius amittere, quam episcopum mallent;' if it were put to our choice, rather to die, (to wit, the death of martyrs, not rebels,) than lose the sacred order and offices of episcopacy, without which no priest, no ordination, no consecration of the sacrament, no absolution, no rite, or sacrament, legitimately can be performed, in order to eternity.

LAY BAPTISM.

THE last number of the Protestant Episcopalian contains an able argument on the subject of lay baptism The argument is in a controversial form, which renders it difficult for us to give a summary of it, as we were desirous of doing. The writer rests the validity of lay baptism not on any supposed necessity or analogical reasonings, but simply on the recorded instance of a lay circumcision, the validity of which is admitted. This, it is contended, is better warrant than any reasoning on the right or wrong of the subject: our notions of right and wrong being extremely imperfect, and the word of GOD being intended as a rule of propriety in every particular. In conclusion the author aims to show that the validity of lay baptism is allowed by the Church, and it will be admitted that he has made out a strong case. He says,

In taking leave of this controversy, I may repeat that our Church *tacitly* allows the validity of lay baptism. She orders every candidate, and also every deacon, priest, and bishop, when ordained to receive the holy communion; she orders that those who receive that sacrament be confirmed; she regards confirmation as following baptism, and so of course implying its validity; and she knows, for it is a matter of universal notoriety, that many become candidates, and are ordained, who have received only lay (non-episcopal) baptism; yet, in no part of her legislation, has she rejected such baptism, or even declared it doubtful. The inference is unavoidable, that she tacitly allows its validity. The same inference may be drawn from her silence concerning the similar baptism of the thousands whom she constantly invites to confirmation and the communion. And this argument, in its cumulative form, appears irresistible. A person lay baptized comes to these two ordinances as a layman; wishing then to be a candidate, he offers such acts of communion as a fulfilment of the canon; becoming a deacon, he communes again on the basis of his lay baptism, and the rubric is fulfilled; becoming a priest, the same; becoming a bishop, the same. Thus, in five distinct stations in the Church, his confirmation and communion are allowed to be good and sufficient, which they are not, if his baptism be not of equal validity. So, after he becomes a priest and bishop, he administers the eucharist to himself, as ordered, and all is right. Not a breath of reprobation comes from the Church, in any of the cases, or in any stage of this progress from lay standing to the episcopate itself. Surely, nothing short of an explicit recognition could make her allowance of the validity of lay baptism more complete. And nothing short of an explicit disavowal of its validity can unsay what her "expressive silence" now says in its behalf.

Strong and conclusive as are these considerations, we have yet others to offer. Besides this argument proper, for the tacit consent of our Church to the validity of lay baptism, there is another of the presumptive kind. As our church regulations now stand, and have always stood, those of us who maintain its absolute invalidity must equally maintain the following propositions; for which, I think, the authority of the Church will scarcely be alleged. 1. Unbaptized persons may be ordained; and thus persons not in the Church, and not expected or required to enter the Church by baptism, may be deacons, priests, and bishops *for* the Church. 2. Persons not baptized may receive valid confirmation and the valid eucharist. 3. Ordained persons not baptized *must* receive the communion: and such priests and bishops *must* administer it to themselves, as often as they administer it to others, whether on common occasions, or at ordinations. 4. Those who have not entered the Church by baptism, are at a valid communion declared to be "very members incorporate" in it. 5. If, however, it be held that unbaptized persons do *not* receive a valid communication or confirmation; if what appears to be the sound theory be allowed, theory resulting from the apparently obvious nature of things ecclesiastical, if the second sacrament can seal nothing till the covenant has been sealed in the first sacrament, and if the old rule that the uncircumcised were excluded from the other ordinances, be a just analogy; if, in short, none can be "*assured*," by "duly receiving" the elements, that they are "very members incorporate in the mystical body" of CHRIST, who have not been "*made*" by baptism "members of CHRIST," and so "incorporated into his holy Church;" if none can be "*assured*" at the altar that they are "heirs of GOD's everlasting kingdom," who have not at the font been "*made*" such "inheritors of the kingdom of heaven;" see the Prayer-book; if so, then the thousands of supposed participations in confirmation and the eucharist, however sincere, are void, and, as permitted or ordered by the Church, stamp her with impiety: the unbaptized priest or bishop administers the real communion to the validly baptized, but an unreal sacrament to all others, including himself! 6. If so, again, these unfortunate persons can never receive the real eucharist, unless they be rebaptized, which act rests on their own private responsibility and their own private opinion, being neither ordered, nor recommended, nor provided for, nor even suggested by the Church. 7. If so rebaptized, they ought likewise to be reconfirmed. Not one of these propositions can be fastened on our venerable mother. And their inadmissibility throughout furnishes the strongest presumptive argument, that she tacitly allows the validity of lay baptism. O.

ADDRESS OF BISHOP COLERIDGE.

THE following address was delivered on the occasion of laying the corner-stone of a church, the particulars of which may be seen under our intelligence head.

MY Christian Brethren,—If there be one spectacle more interesting than another to the Christian it must be the assemblage of a large community on one spot for the erection of their common place of public worship. On other occasions men meet for pleasure, for profit, for political or scientific purposes—on this occasion we are assembled to found on earth an edifice, whereby our souls may be raised to heaven. Deep and salutary, and hallowed may be the meditations which the Christian maintains in the privacy of his chamber, when he is 'communing with his own heart and is still'—profitably may he read the Scriptures by himself—ardent and beneficial may be his private and domestic devotions—and such manifestations of our religious principles, though contracted in their sphere, may yet be sufficient, during a temporary deprivation of more public ordinances, to keep alive the flame of piety in our own hearts, or in the narrow circle of our families; but it can do no more: it cannot diffuse its warmth throughout a whole parish—it cannot operate largely in the way of example—it conveys no acknowledgment of the one common Father, Redeemer, and Sanctifier of *mankind*. Every man may be as a priest to his own family; but in the community at large there is still wanting the duly ordained minister as the priest of all; there is still wanting the stated offering up of a general liturgy, as declarative of the wants of all sorts and conditions of men; there is still wanting the administration of the sacraments of regenerating and renovating grace; there is still wanting the public reading of holy Scripture as of old, in the Christian synagogue; there is still wanting that sacred contagion, if I may speak, of devotional feeling, whereby, in the exercise of public worship, faith, and love, and holy reverence are kindled from one soul to another; and every man's individual sacrifice is mingled with the praises and thanksgivings of his brethren; and thus united ascends up, as one collective incense, through the mediation of the Saviour to the throne of the Most High; and draws down on the congregation thus assembled in the Saviour's name, in unseen, but most certain influence, the dew of his promised and more especial blessing. Nor whilst thus enumerating the other important uses of the material temple can I omit that indirect, but powerful effect which it has on the moral and religious feelings of all who may accidentally pass its walls—standing, as it does, alone—and detached from every other building—closed and silent during the week, whilst all else is open and full of stir and business—separated from the world—and thus serving as a powerful and legitimate remembrancer, to withdraw the soul, if but for a moment, from the engrossing cares of earth to think on GOD and that heaven, whither it should be every man's duty, as it is his interest, to be daily tending. The parochial church too is the acknowledged centre of parochial union; thither, on every matter of religious or secular interest, the parishioners flock together as one body, whether to serve the GOD of all flesh within his sanctuary, or in some detached building, or separated portion of the sacred pile, to transact those other matters which most nearly concern their temporal welfare. The parish church is as a common property—an object of common solicitude—in which all have a right—wherein all have been made or may become partakers of all the covenanted privileges of the Gospel; wherein their children may be sanctified and themselves blessed.

When I thus consider the convenience and essential blessing resulting to a parish from the possession of a becoming and adequate and consecrated structure for the solemn service of GOD, and reckon up the endearing associations, which the spot on which we now stand must recall to numbers present—wherein, until the fury of the desolating hurricane had laid it in the dust, there stood that church within which so many of you, my Brethren, were first received into the covenant of grace, and subsequently confirmed in your baptismal vows; wherein so many of you must have knelt together at the table of the common Saviour; wherein so many were united in the holy bonds of matrimony; wherein so many were in the habit of humbling themselves before GOD in contrition, or of thanking him publicly for mercies received; wherein so many joined in the solemn ritual of the dead; and after listening to the psalms of David, and the awakening reasoning of the Apostle on death and on immortality, proceeded forth, amid the mournful train to deposite in the grave the mortal remains of the objects of their earthly affections; when I look on the graves around me, marked with their respective memorials, and thus still connecting the living with the dead, preparatory to that everlasting reunion which shall take place hereafter. When all these considerations and recollections and faithful anticipations crowd successively on the mind, I surely have not greatly erred in characterizing occasions like the present as among the most interesting which can engage the attention of a Christian community. May we remember then, my Brethren, under GOD's grace, that all these admonitory spectacles, as they are calculated in their nature to edify, so also do they lay the Christian spectator under a heavier weight of moral responsibility. He has been present, not on an occasion of mere idle pleasure, or profitless and worldly curiosity: but of *a solemn* and *religious* character; he has witnessed the public acknowledgment of GOD by an assembly of his brethren; he has heard and identified himself by his presence with their prayers and praises; *he ought to leave this place a better man;* he will leave it either bettered or more hardened. No religious service in which we engage can ever be negative in its effects: it will either benefit greatly, if duly regarded, or increase our condemnation, if unimproved or forgotten. Religion is no barren speculation; or a mere badge of outward distinction; but that which should mix itself up with the feelings and conduct of every man. In the expressive language of the Saviour it should be every man's '*meat and drink*' to do the will of GOD—a habit with him as natural under GOD's Spirit; as necessary to his inward peace; and entering as thoroughly into all his thoughts and wishes and pursuits and most ordinary occupations as the very food whereby the body is daily nourished and strengthened, and enabled to discharge its several functions.

May you, day by day, my Brethren, be confirmed more and more in this blessed habit! may your religion be scriptural, that you may be assured of its truth! may it be ardent, that all may be convinced of its sincerity! may it be sober, that you may be preserved from fanaticism! may it be practical, that you may be useful to your fellow-creatures! may it be constant, out of an increasing faith in the Saviour who died for you, that you may be rewarded through his merits, with a crown of everlasting glory hereafter in the heavens. Every thing, humanly speaking, in this country, will depend upon *the religion of the inhabitants.* The best measures will fail, if there be not a religious principle in the community to which we may appeal. If our people of all classes be not persuaded that there is a sin in selfishness, injustice, and discontentment; if they be not accustomed to look beyond this transitory state of existence to a higher and everlasting condition; and be thus taught to feel less accutely the trials and annoyances of earth, under the conviction that there is something yet in store for the Christian, better than the best which this earth can bestow,—in vain will you trust, my Brethren, to the most judicious regulations, which the wit of man can devise, or his authority execute, for the peace and prosperity of the country. *A state of irreligion can never be other than a state of suspicion and insecurity.* May the endeavors now making throughout the country, whether for the reerection of our places of public worship, or for the promotion of habits of industry, frugality, and sobriety amongst our people, or for the more effective administration of the laws, or for the advancement of any other measure calculated to benefit this land, be ever so connected with religion that they may carry with them the blessing of the ALMIGHTY; then shall we fail in nothing whereunto we thus wisely and religiously set our hands; then shall our undertakings be more assured of a prosperous issue; then shall all classes of our people have confidence in us, and be more inclined to listen unto reason, and respect authority; then shall man be benefited, and GOD more abundantly honored. His material temples will be crowded; his ordinances observed; his commands obeyed; his threatenings feared; his promises made the subject of our hopes and prayers; and a living temple raised unto him in every heart, wherein GOD may be inwardly served day and night incessantly and acceptably in CHRIST JESUS.

COMMUNICATIONS.

For the Churchman.

The Practical Church Member, being a Guide to the Principles and Practice of the Congregational Churches of New-England. By JOHN MITCHEL, Pastor of the Congregational Church, Fair-Haven, [New-Haven,] Conn. 12mo. pp. 352. New-Haven. 1835.

IT is now about four or five years since *Dr. Hawes' Tribute to the Pilgrims, or Defence of the Congregational Churches of New-England*, made its appearance; and about two since the publication of *Mr. Bacon's Manual for Young Church Members;* and now we have the *Practical Church Member by Mr. Mitchel.* These works, though bearing different titles, have the same end and object in view; ostensibly to inform the members of their own churches of their rights, privileges, and duties,—but really to prejudice the minds of their readers against the Church, which, in their own language, 'claims to be exclusively apostolic, and to have the only valid ordinances,' by which is meant the *Protestant Episcopal Church*, whose rapid increase in Connecticut for the last ten years has been a thorn in their side, and a goad to their *proselyting* spirit.

The last of the aforesaid books, the one whose title stands at the head of this article, was sent me a short time since to be reviewed; but on a careful perusal of it, I am obliged to say, that as it makes no pretensions to literary merit, so it has none; that as a work of authority it is beneath criticism, but at the same time it is well adapted to the end for which it was designed; and as such I intend to give it a passing notice. I am the more persuaded to this, inasmuch as this work forms a link in the chain of that species of proselytism, which has been adopted by that denomination on so large a scale.

The same spirit of sectarianism produced this book which has induced others to publish garbled and altered works of Episcopalians as books written by Churchmen, to alter and publish surreptitious copies of catechisms of their own Church; and which leads them to intrude their own peculiar tenets in the form of tracts and periodical publications upon every man's notice, and into every person's family, be their religion what it may. I object, not to the publication of these works, nor to their distribution, but to the unchristian and ungentlemanly measures made use of to distribute them in quarters where it is known they are not wanted.

While the work under consideration as a book of authority is unworthy of credit, as an electioneering work it is excellent; and contains many suggestions which the world will pronounce wise and prudent.

The author, however, has made a few admissions which, coming from that side of the house, would be truly precious, were it possible to argue with them on any fixed principles, and by any certain rules. But such is not the case, for if you answer the arguments made use of by one of their periodical book-makers, correct his misstatements and set his history right, another takes up the song, repeats the oft-confuted tale with all the impudence imaginable, and with such an apparent degree of confidence, that it would lead one to believe the author had never heard it doubted. So it has been with the books above enumerated; and though it had been shown that Dr. Hawes 'had misinterpreted the fathers, misunderstood the reformers, misrepresented Episcopacy, blundered when speaking of his own Church, and contradicted the Bible;' yet Bacon pronounces the Doctor's book 'an eloquent indication of the Congregational churches of New-England,' (Manual, p. 4,) notwithstanding the above charges had never been replied to. So, notwithstanding it had been shown that Mr. Bacon's book contained 'contradictions; historical relations which are not true; doctrines which are not true; relations trifling, ludicrous, and silly; plagiarisms, and false and inconclusive reasoning;' with all these charges against both unanswered, Mr. M. calls them 'books from abler pens than mine, with which I hope the reader is too well acquainted to make it necessary for me to speak of their excellence and worth.' (Pref. p. 7.)

Conduct like this in the literary world, would brand a man with infamy. To quote an author as unimpeached, after he has been convicted of falsehood, without any notice of his doubtfulness, manifests a disposition designedly to impose upon the public. And shall that be permitted in religious discussion which would not be tolerated in any literary or historical inquiry? But these men have not only quoted authors which thus are doubtful, but they have endorsed them as works of authority.

Under such circumstances, a grave confutation of the various misstatements of such men would be time spent in vain. A catalogue of their errors is all the answer they have a right to expect. And such a catalogue I shall give, adding to it some specimens of the various modes of *electioneering*, (if I may so say,) made use of by our author, with such remarks as the whole subject under consideration shall suggest. 'The first settlers of New-England were of the *best people* of England,' (p. 16,) and 'all of one persuasion.' (p. 17.) A reason for the unity of these men will be found in the laws which made it penal for any others to come among them.

'The first ministers of New-England were episcopally ordained.' (p. 20.) I know not for what purpose this passage is introduced. Its effect will be to mislead the ignorant among his readers. The most obvious inference from it is that the Congregational clergy in New-England derive their ordination, and of course their succession, from the Church of England. But this the author and every well-informed reader knows to be false. Or it may be he intends to claim for the clergy of his Church a presbyterian ordination and succession. But this is equally untrue. Or perhaps he would have his readers infer that the Puritans disapproved of lay ordination; but if so, he would intentionally lead them astray.

'The Puritans escaped from a half-reformed Protestantism—where freedom of thought was a heinous crime, and liberty of conscience an

iniquity to be punished by the judges.' (p. 22.) This 'half-reformed Protestantism, from which the Puritans fled,' was that system of doctrines taught in the thirty-nine Articles, which our author says our 'fathers adopted as their own creed,' (p. 44,) and they secured both freedom of thought and liberty of conscience to those who came among them, by banishing those who exercised it to the savage wilds of the forest, or despatching them to another world.

'They had no need of traditions or *inventions of men*, on which to build their system,' &c. (p. 23,) but 'heads of agreement,' 'articles of faith,' 'articles of discipline,' 'platforms,' 'orders of gospel churches,' &c. &c., were in great demand.

'The Congregationalists still cherish the principles and habits of their fathers;' (p. 26;) that is, if they had the power, no man would be allowed to hold any civil office, nor to be a freeman, yea, nor even to reside among them, unless he were a member of their Church; and all such as doubted their infallibility must test the converting efficacy of the scourge, the gallows, and the funeral pile.

According to Mr. M. the 'Church is a society of believers, voluntarily united by their own consent, for the observance of ordinances, the propagation of the faith,' &c., into which none are to be admitted but such as are hopefully renewed, &c. (pp. 32, 33.)

To those who suppose that baptism is the only mode of initiation into the Church, it may be necessary to say that Mr. M. is, or professes to be, a Pedobaptist, and practises infant baptism; and that in perfect keeping with his loose notions concerning the Church, he understands the ceremony acted over in the broad aisle of his meeting-house, to be that which constitutes membership. And this is a draft of the Church which, in the opinion of our author, 'is *primitive* enough, quite tolerably apostolic,' (p. 9,) 'when polity began to be discussed in the sixteenth century, but did not assume a visible and permanent existence till about 1600!!' (p. 14,) 'and which has enjoyed unparalleled prosperity for more than two centuries.' (p. 172.)

'They do not allow the imposition of human creeds as tests of orthodoxy, or terms of communion!' (p. 33,) but they depose ministers, and excommunicate members for denying, disbelieving, or refusing assent to their 'heads of agreement,' 'articles,' and 'platforms.'

'Church power is vested in the Church itself, and not in its officers,' (p. 32.) though the officers make a part of the Church, and are to act as the guides and executioners of the same.' (p. 45.)

Who would suppose that after the author had penned the above explicit declarations, that he would have so far forgot himself as to kick it all over in less than fifty pages. Men with such an obliquity of judgment need better memories. 'It belongs to the pastor to see that matters are properly laid before the [church] meeting, that they are properly treated, and to declare his own judgment, if he think proper, before he calls for the vote of the church; and *though the pastor is not competent to pronounce sentence in his own name, without the concurrence of the brethren*, yet the latter are in duty bound to accord with him, unless they are, with good reason, satisfied that he is in error. It is the doctrine of the old Congregationalists, that the brethren have no more right to dissent from the judgment of their pastor in matters of discipline, than they have to oppose his doctrine delivered from the pulpit.' (p. 91.) Here is a monarchy with a vengeance; a parliament after the model of Henry VIII.; a council worthy the worst days of Popery. The glaring absurdity of the above quotation will no doubt astonish every reader; and, perhaps, in justice to the intellect of Mr. M., I ought to say that though I have quoted his language correctly, and given his meaning truly, yet so much of the above quotation as is printed in italics, does not make part of the sentence quoted in the original, but occurs in the one preceding.

'There may be in a reverend assembly of divines, or house of bishops, more learning and gravity, but there is not always more simplicity and prayerfulness, than in the humble church meeting, whose very want of the consequence which learning and office gives, makes them the more distrustful and circumspect.' (p. 48.) 'Ignorance is the mother of devotion,' saith an old adage, and Mr. M., by a reversal of sundry wise laws, exclaims, *The more ignorance the better judgment.*

Again, our author says, 'Cases of discipline can be better determined by the Church than by any other tribunal;' (p. 52;) that is, the simple and ignorant church member is a better and safer judge than the well-informed, experienced bishop or divine. But he continues, 'There is an advantge in the *privacy and despatch* which is secured by this method. A matter is settled sooner,' because there is no appeal; with more privacy, because 'settled at home comparatively hidden and confined.' (p. 53.) Our author admits that the provision which secures an injured member an appeal from the decision of a 'simple, ignorant,' and interested body, 'may look well in theory,' but he really believes it 'to be an evil in fact.' (p. 53.) Beautiful logic! nice discrimination! wonderful discovery, that cases are settled with more *privacy and despatch* by the word of a despot, than by submitting to all the formalities of a regular trial!

Again, we are told that it is 'more and more a matter of experience, that persuasion is better than authority, that an advisory council is better than an ecclesiastical judicatory.' (p. 54.) I wish Mr. M. had told us how long since such experience began to run, for the late Dr. Dwight, up to the day of his death, declared such an 'advisory council' to be '*a tribunal most unhappily constituted*, chosen on partial principles, and led of course to partial decisions.' (Theol. vol. iv. pp. 399, 400.)

Again, our author says, 'We have a right to prefer our own belief and order to those of other communions; provided we have taken suitable pains to inform ourselves, and are intelligent and conscientious in our preference. (p. 256.) And if we honestly believe that others are more right than we are, the ingenuous course is to join them, and belong to the fraternity.' (p. 227.)

By doing this a member must necessarily forsake the communion to which he formerly belonged, and in doing this Mr. M. says, 'There is something criminal in the motive or state of mind.' (p. 86.)

It may seem invidious—it is certainly no pleasant task—to be called upon to point out to a man his errors; and it is with pleasure that I am enabled to notice some things which are to our author's credit.

He admits the existence of 'spurious religious excitements and revivals;' (p. 144;) thinks 'that novel measures do not bear repeating;' (p. 143;) that 'it is in revivals that objectionable measures are introduced and extravagances committed;' (p. 150;) that it is at such times that 'all the passions of all the classes in human society are shaken together in one caldron of effervescence.' (p. 153.) He condemns 'lay preaching,' (p. 154,) 'praying and speaking of females in public,' (p. 156,) and 'doubts the expediency of their mode of itineracy, (pp. 124–128,) and objects to the secular use of churches.' (pp. 207, 208.)

This seems to betoken an era of returning good sense, and we hail it as an omen of good.

In my next I shall examine our author's mode of electioneering.

JURIS CONSULTUS.

For the Churchman.

MONTHLY MISSIONARY LECTURE.

MR. EDITOR,—Allow me to say a few words in favor of the plan of a Missionary Lecture, as recommended by the Right Reverend Bishop of New-Jersey, in his Pastoral Letter recently published in "The Missionary."

From many years experience in the pastoral office, I am persuaded that no better plan can be devised for reaching the hearts of our people on the subject of missions. Let the practice once become general among the congregations of our communion, of meeting together once a month to hear from their pastor a missionary lecture, and we shall soon witness an increasing ardor in the noble enterprise to which the Church stands pledged, of preaching the Gospel to every creature. The *time* recommended by the Bishop appears to me to be peculiarly reasonable and proper. Some may perhaps think that Monday evening would have been more suitable, but I apprehend that, after a fair experiment has been made, few clergymen will be found not to coincide with the Bishop in this respect.

Will you have the goodness to publish as much of the letter as your space will allow, and oblige

A PRESBYTER OF NEW-YORK.

In compliance with the above suggestion we insert the following extract from the letter alluded to:

'There is no need that I should call your attention to the recent missionary measures of the Church, or urge the due discharge, by every one who in baptism has "put on the Lord JESUS CHRIST," of the responsibility which he has thus incurred. There is as little necessity for any new recommendation of that plan of "systematic charity" which is familiar to you all, and which now so largely engages the attention of our whole communion. It is not knowledge of duty, nor of the means of discharging duty, which is wanted among us, so much as the constant sense of personal obligation, the steady application of adequate motives, the intelligent, habitual, religious impression of our great Christian privilege, to be "workers together," in the salvation, through faith which is in CHRIST JESUS, of other souls and of our own. For the accomplishment, with the best results, of this our "bounden duty and service," there is no reliance, under divine grace, at all to be compared with the parochial organization, and no influence like that of the pastoral office—"each parish being regarded," in the language of the Report on the new Missionary Constitution, "as a missionary association, and its pastor, as the Agent of the Board, for JESUS' sake."

Having reflected much on the mode in which these influences can best be brought to bear upon each other first, and then on the great missionary work, I have arrived at the conclusion, that A MONTHLY MISSIONARY LECTURE, in every parish, will furnish the desired occasion; and I accordingly present for your consideration, and affectionately commend to your adoption, the following plan; which, on Saturday evening, January 2d, 1836, if it please GOD, will take effect in my own parish.

The first Sunday in the month, as the Sunday on which the holy communion is administered, has been adopted, I suppose, in most of the parishes of this Diocese, as the day for collecting "the Offerings of the Church." Taking this to be so, I propose that the evening previous—that is to say, *the Saturday evening next before the first Sunday in every month*—be set apart, and due notice of such appointment given, for the MISSIONARY LECTURE. I have proposed *Saturday evening* because it is most certain to find the clergyman at home; because, in most well-ordered families, it is a period of comparative rest; and because I highly approve its being regarded as a season "which," in the language of a popular writer,* "devout persons, whose leisure permits them to do so, are accustomed to devote to preparatory meditation" and devotion. I have proposed *the Saturday evening next before the first Sunday in the month*, because missionary intelligence is the best argument for missionary contributions, and the devout consideration of the wants of perishing souls the best preparation to commemorate His bleeding love who died to save them. I do not recommend a collection at the time, because it is best, in my judgment, that the deliberate conviction of duty, which may then be formed, should manifest itself on the next morning in the increased "Offerings of the Church," or in such other contribution to the cause of missions as the heart may prompt and the ability enable.

* Advertisement to "Saturday Evening," by the author of "Natural History of Enthusiasm."

For the Churchman.

MR. EDITOR,—The following note accompanied the donation of books from S. A. L. and her scholars. As it is a good illustration of "a word fitly spoken," and contains a hint to others which, if followed, will not fail to serve an important and valuable purpose, I beg leave to ask for it an insertion, presuming the author will forgive the liberty taken, for the sake of the benefit it may do.

MISSIONARY OF THE THIRD STATION.

Friday noon.

Rev. Sir,—Sitting a few weeks since (during the hour of recess) in the midst of my scholars, some one handed me the Churchman to read. The first article which caught my attention was your appeal in behalf of the Lending Library connected with the Third Mission Station. As the children present were mostly from Episcopal families, I read it to them with the simple observation.—How many of us have books lying idle, which if placed here would be the means of incalculable good to the souls of poor children. The next morning one little girl handed me a book, requesting me to send it to the Missionary. Her example was followed by others, and as the feeling which prompted the act, was one which I love to cherish in those under my care, and with the hope that many others will contribute to the same good cause, I have added a few from my own little store.

May the Divine blessing rest upon this new station, and the holy cause of missions go on prospering, until another and another station shall be added in our city.

Yours with respect,

Dec. 4, 1835. S. A. L.

From the Charleston Observer.

HINTS TO MINISTERS.

MY brethren, dull and pointless arrows are ill suited to pierce the conscience of hardened sinners.—*Dr. Erskine.*

The art of fine speaking is one thing, that of persuasion another.

I fear many things which employ a large portion of our retired time, are studied rather as polite amusements to our own minds, than as things which seem to have any apparent subserviency to the glory of GOD, and the edification of our flock.—*Doddridge.*

The chief characteristics of the eloquence suited to the pulpit, as distinguished from the other kinds of public speaking, appear to be these two—gravity and warmth.—*Blair.*

THE CHURCHMAN.

SATURDAY, DECEMBER 26, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

THE NEW YEAR.

THE new year is at hand; while the smoke is rising from the ruins of our city, while many hearts are grieving over ruined prospects and blighted hopes, and the most enterprising of our citizens have scarcely recovered from the shock of the awful calamity which has visited us, the return of our annual jubilee invites us to interchange our festive congratulations, and to spread our canvass to the new hopes that are sent to impel us forward in the voyage of life. Shall we at such a time listen to the voice of joy? While "the sword is furbished that it should glitter, should we then make mirth?" (Ezekiel xxi. 10.) Shall we welcome the approaching festival and seek to distinguish it with the accustomed effusions of social and grateful hearts? Or shall we rather "hang our harps on the willows," proclaim a fast, meditate on the righteous judgments of GOD, and grieve over the sins and miseries of men? Let the day, we answer, retain its festive character, and the serious mind, under the present calamity, may look forward to its appropriate celebration with less fear of its perversion or abuse. Now, if ever, it may be hoped that unmeaning speeches will be renounced, and they who wish "A happy New Year," will be led to reflect in what its happiness should consist.

If our congratulations are offered in a collected spirit and right sense, there is no reason why the calamity in which we are now involved should restrain their expression. For who will say that the judgment has not been sent in mercy, and may not prove productive of good? True, it has despoiled our city of millions, reduced hundreds of our citizens from opulence to comparative poverty, visited with distress the widow and the fatherless, and given a shock to the community, which threatens to be no less severe in its consequences than it was dreadful in its commencement. But is it not thus that GOD governs the world? Has there ever been a time or condition in which man has been permitted to feel himself secure? Has any passion ever transcended its bounds which he has not been taught to mortify and subdue? Is there a single avenue leading to happiness which is clear of obstructions, and in which we may move without danger of being arrested in our career? Power is a means of happiness; and if we seek to "*build us a tower whose top may reach unto heaven, and make a name lest we be scattered abroad upon the face of the whole earth,*" how soon is our "language confounded;" how soon are dissensions and jealousies fermented, our plans baffled, our union dissolved, and our puny labors prostrated in the dust! Riches are a means of happiness; they supply our wants, minister to our comforts, and enlarge our sphere of enjoyments; and when we have exerted our strength and ingenuity, and taxed all our faculties to the utmost to devise new modes for their acquisition, and new safeguards for their stability; when we have gone on for years to enlarge our stores, to multiply insurances, and to protect our property by the wisest and strongest laws against the chicanery of fraud and the violence of rapine; when we have eagerly studied to propitiate this false god, have offered incense before him, and erected to him an altar in every family and an idol in every heart, what, after all, is our security for the permanent possession of his gifts? In one short night our glory is departed: in the evening we count our thousands and our tens of thousands, and in the morning we awake, and our substance has vanished like the vision of a dream! We recline on our couch, and project plans for increased aggrandizement or protracted indulgence, and go forth to their prosecution, trusting in the amplitude and stability of our resources, when suddenly we are arrested by judgment, and driven by the awful satire of Heaven to the humiliating confession of our littleness, impotence and folly! "I also will *laugh* at your calamity, I will *mock* when your fear cometh." Health, too, is a means of happiness, and what does life teach us but a perpetual lesson of distrust? Disease and death are the inmates of every family, famine and pestilence are the visitants of every land. Secular knowledge is another means of happiness, and where is "vanity of vanities" inscribed in bolder characters! Where is to be found such splendid nothingness, such pompous inanition! How many centuries have been spent in exploring paths that have terminated in vanity or led to ruin! How many magnificent theories that once dazzled the world by their effulgence now serve only as beacons to warn the traveller of a dangerous coast! How many ponderous tomes, the admiration of their cotemporaries, are now consigned to oblivion, or remembered only as the monuments of lettered ignorance or misguided folly! How many gorgeous webs of fancy, woven by the genius of one generation, and swept away by the altered taste of the next! Who but the dotard will place his happiness on such perishable things? Who can ask for stronger evidence than is here given that the happiness for which man is destined is greater than the earth affords? Who does not perceive that these disappointments and reverses, this perpetual round of vicissitude and decay, are wisely and mercifully intended to turn our hearts from these fleeting and unsatisfying shadows, and fix them on enduring and substantial joys? On any other supposition are not the nature of man and the course of the world inexplicable and contradictory enigmas? Our desires and passions, the make and formation of our minds, adapt us to the enjoyment of happiness, and prove that we were intended for it, as certainly as the fish is intended to swim or the bird to fly; while the course of events, and the experience of mankind make it equally manifest that the happiness for which we are adapted is not to be obtained in this world. How then, if we believe in a GOD, can we avoid the belief that we are designed for purer happiness hereafter? How, unless we become at once fools and Atheists, can we give the name of happiness to the lust of power, the gratifications of cupidity, the buoyancy of health, or the glitter of learning? How can we help acknowledging that every visitation of GOD, which demonstrates the emptiness of imaginary schemes of felicity, and breaks in pieces the idols which we have secretly worshipped, is intended to point out to us the nature of true happiness, and reclaim us to the service of GOD? And while we humble ourselves under such a visitation, and are moved by it to deeper repentance and a more hearty renunciation of the world, why may we not regard the new year as the harbinger of new hopes and new prospects, and promise ourselves, with the Divine blessing, a happiness more even and more stable, because more rational and religious, than any which we have ever before aimed to secure?

If, then, the recent dispensation of Providence be permitted to have its due effect, it will not discourage the customary gratulations of the season, but rather infuse into them a higher import and more Christian spirit. Our wishes for happiness will be such as may be cherished and proffered by those who look for a better country, and to whom every memorable event is a new starting point from which to proceed with fresh vigor in the journey of life. They will be the expressions of a mind alive to the importance of worldly blessings, and grateful for the possession of them, but ever ready to part with them at GOD'S bidding, and resolved to use them, while they are continued, to his glory. They will indicate a deep conviction of the perishableness of riches, the evanescence of worldly joys, and the uncertainty of life, and a fixed resolution to seek for happiness in the gratification of benevolent sympathies, in dispensing to the sick and destitute the charities of life, and in laboring to disseminate the principles and extend the influences of the religion of our divine Master. The happiness which we shall invoke for our friends is the happiness of being disenthralled from the idolatry of the world, from selfish passions and frivolous pursuits, restored to the freedom and dignity of immortal beings, and resolved to devote their time and talents to the service of their Redeemer. This, we believe, they will find their best portion in time; and nothing else, we are sure, will avail them for eternity; and in this sense we sincerely hope that the approaching festival may prove to all our readers the commencement of a happy year.

ZINZENDORFF, AND OTHER POEMS.

WE beg that our readers, especially during the holydays, will remember the merits of this interesting volume. We had purposed to write for this week a more extended notice of it, but we find what we had to say so well expressed in the Christian Spectator and the Advocate of Peace, that we shall avail ourselves of their labors. The former journal takes the following discriminating view of Mrs. Sigourney's productions:

"Her poetry is the poetry of home-life; the affections clustering around the manifold objects of the domestic circle, and exhibiting in the varied scenes of man's changeful trial, the necessity and beneficial influence of virtuous feelings, and the piety of the Gospel. Seldom does she look out on the wide and warring world, in its dark and troubled heavings. Those things which delight the muse of Gray, and other lyric bards, seem to have no attractions for her gentler spirit. This is as it should be. Woman is ever most at home in the peaceful circle, and among the less glaring topics. We have had lauding enough of military glory and the feats of reckless ambition. Already they live too lasting in the praises of gifted minds, without their being invested with new halos of attraction by the admiration of the softer sex. Still less does Mrs. Sigourney incline to the merely romantic fancies of genius. Her delight is in graver and more sober thoughts. She portrays life, but it is not the ideal life of many; it is life with its sweet and endearing charities, its sad and painful trials, just as we see them daily exhibited. Love, as it reigns in the breast of the betrothed, the bosom friend, the mother, the son or daughter, and all its other relative shades, is depicted; but love as it dazzles in the lines of by far the greater portion of writers, is nowhere to be met in her pages. The dreamy raptures, and the fulsome adulation of those who seem to know nothing of, or care for, a permanent and rational attachment, whose verse is full of 'angels,' and 'bright eyes,' and the hues and drapery by which is expressed the idolatry of high-wrought, short-lived and bewildering passion,—they will here be sought in vain. But the deeper and holier fount of Christian affection, the sweet inspiration of confiding hearts blent in the strictest union, and sympathizing together in the mutations of life, —such love is here, wreathed with the choicest garlands of hope, or lending its alleviation to sooth the anguish of the desolate and sorrow-stricken heart. She seems aware that some may think the volume is dimmed by the sombre shades of adverse incident, oftener than they could wish; for in her preface she says: 'Should it be objected that too great a portion of them are elegiac, the required apology would fain clothe itself in the language of the gifted Lord Bacon: 'If we listen to David's harp, we shall find as many hearse-like harmonies as carols; and the pen of inspiration has more labored to describe the afflictions of Job, than the felicities of Solomon.'"

'Some of the pieces,' says the other journal, 'are done with much power, and all, with scarcely an exception, convey a moral, while the light which falls upon the whole, and renders visible, and wakes the sleeping forms, is the light of moral beauty.' We have read most of the poems with much pleasure, and think the praise bestowed on them is well deserved.

KENYON COLLEGE.

BISHOP MCILVAINE, in his address at the late Convention of his Diocese, points out very fully the inconveniences arising from the union in one person of the presidency of the College, and the episcopal charge of the Diocese, and strongly urges the necessity of some arrangement by which the Bishop may be enabled to devote himself exclusively to the appropriate duties of his office. The incongruity of the offices is so great, and the disadvantages resulting both to the College and the Diocese are so apparent, that we deem it unnecessary to insert the reasons by which Bishop McIlvaine advocates their separation. As matters at present stand the Bishop derives his support from the College; to this also Bishop McIlvaine justly objects, and urges that 'the natural dependence for the maintenance of the Episcopate is upon the parishes of the Diocese.' It is understood however, 'That in whatever changes the parties concerned may consent to, there shall remain so much relation between the Episcopate of the Diocese, and the management of the College and Theological Seminary, as to afford all reasonable security against the turning away at any time hereafter of any branch of the institution from that distinct and entire subservience and entire conformity to the Protestant Episcopal Church of the United States, in doctrine, discipline, worship, and interest, on the assurance of which its endowments were given, and on the continuance of which its great value depends.'

ALMSGIVING.—The Christian Register gives the following extract from a recent sermon of Dr. Wainwright, preached before the Boston Female Asylum for destitute orphans.

"Perhaps the most discriminating mode of exercising charity, and one which, if generally adopted, would almost preclude the necessity for giving to unknown objects, would be this:—let all persons desirous of performing works of mercy from Christian principle, make an estimate of what they ought to contribute from the stores with which GOD has favored them. Let them duly consider the various claims that are presented to them, and from amongst the many charitable societies with which we are surrounded, let them select the depositories of their bounty. Let each family also, according to their means, select one or more of the poor whom they can know, and to a certain extent follow through their good or ill conduct. These let them regard as a charge peculiarly committed to them. Let them become acquainted with the wants, the infirmities, the troubles, the sorrows of these the poorer members of their families, united to them by the bonds of Christian relationship. The intercourse will be mutually salutary. It will produce a fuller and healthier development of the Christian character than can be brought out where the ranks in life are kept in a state of separation by the stern despotism of artificial distinctions, where there are no opportunities of passing from one to the other the softening influence of sympathising feelings, and where on the one side pride, luxury, and selfishness, are nurtured, and on the other, envy, hatred, and discontent. Were the custom I recommend universally adopted amongst a Christian people, would not extreme distress from poverty be banished from amongst us? Should we ever be called to endure the pain of beholding destitute and miserable persons, except where incurable vice had made them such?"

MISSION TO PERSIA.—We learn from the Episcopal Recorder, that the Rev. Horatio Southgate, who has been appointed to this interesting field of labor, was expected to preach in St. Andrew's Church, Philadelphia, on the morning and evening of Sunday last. "The design of Mr. Southgate was to increase the interest in the mission to Persia, and to give a general outline of his plans in his intended visit, and of the inviting field of labor which that country now presents."

We were about preparing an article on the subject of this mission, but seeing a well written one in the Southern Churchman, we have transferred it to our columns, and recommend it to the attention of our readers. It will be found on our last page. The subject is at this moment possessed of the more interest, inasmuch as the Rev. Mr. Southgate is now in this city, and will preach at St. George's to-morrow evening. See the notice below.

Toleration: a Discourse delivered in St. John's Church, Brooklyn, on Thanksgiving-day, December 10, 1835. By EVAN M. JOHNSON, Rector. Published by request of the Vestry. New-York: Protestant Episcopal Press.

THIS sermon is well adapted to the present state of opinion, and though it contains one or two unguarded positions, yet we believe the ground which it takes will be generally approved. Mr. Johnson appears to be fully alive to the errors of the Romish Church, but he deprecates many of the aggressive measures of some ultra Protestants, and advocates a more pacific policy. He gives in the commencement a brief sketch of the history of religious toleration, and borrows from Roger Williams, to whom he ascribes its first clear announcement, an ingenious apologue illustrative of its nature. He then takes the ground that "if public sentiment sustain those voluntary associations, through means of which the leading members of various sects can be brought to act unitedly and uniformly in the adoption of any measure and every measure to render any one sect, as such, odious to the community, and to hold up to ridicule and infamy the persons of its members; if this can be done with impunity, then our laws may enact what they will, religious liberty will no longer exist." And in illustration of this he supposes the case of a union among other denominations to hold up the Congregationalists or Presbyterians to public odium by citing the Antinomian tenets and the fanatical excesses of the age of Knox and Cromwell as fair indications of their present spirit and character. Having shown the injustice of such a course, he proceeds to state that measures analagous to this have been adopted against the Roman Catholics. Here we think it would have been well for the author to have pointed out the considerations which must prevent us from regarding the cases as exactly parallel, though they are sufficiently so to illustrate the impolicy and injustice of the particular extravagances against which the discourse is directed. Many of the reflections in the following extract are judicious, and when it is remembered that the author has no reference to the exposure of the errors of the Romish system by simple statements of truth and by fair and manly arguments, but is merely censuring the vulgar crusade into which many have been hurried by an intemperate zeal, we do not see that there is any thing at which to take exceptions. We hope the sermon may tend, as we believe it to have been designed, to infuse a more Christian spirit into the controversy, and to raise a caveat against its being diverted to the purposes of political faction.

It is affirmed, if public sentiment will sustain such a method of attack, if the respectable names which are attached to this paper by way of recommendation have that weight in the community which they ought to have, and which they would have in a better cause; if the spirit which is manifested by these lectures and this editor could be made generally to prevail, our laws might hold out free toleration to the Roman Catholics, but they would exercise their religion only at the peril of their lives. It is indeed surprising that in this age, any success should have attended such an attempt. Since time for reflection has been afforded, real Christians, or rather those who deserve the name, have greatly regretted that a controversy like this has ever been agitated, and conducted in a manner so disreputable to the Christian character.

It is obvious that in this same manner, sect after sect might be persecuted and crushed, and that one alone triumph which should lead the way in this newly-discovered method of ecclesiastical warfare.

From the results, as thus far developed, we may, however, conclude that public sentiment does not sustain this species of united attack and persecution. That no sect can be *put down* by such violence and unchristian intemperance: and despite of such efforts, each denomination of Christians in our land will continue to enjoy religious liberty, and every one be permitted to worship the Almighty "under his own vine and fig tree, with none to make him afraid."

It ought to be well known that the enemies of our common Christianity, the Infidels of the country, have turned to their own advantage these dissensions of Christians one with another. They have entertained their audiences with extracts from this very paper, and said, "See how these Christians *hate* one another." Might not Christianity, if personified, say, "Save me from my friends, and I will take care of my enemies." It seems now to be more generally admitted that controversy like this has had an exceedingly injurious effect upon the personal piety of those engaged in it. Christian ministers have, in many cases, been led to embark in this and other disputations, and thus necessarily to neglect the greater duty of preaching the Gospel of CHRIST in its purity and simplicity; and the still greater yet, of adorning that Gospel by their lives and conversations. People have been led away from the consideration of their own sins, and their own duties, in their great anxiety for the reformation of others.

The effect of all this upon the Roman Catholics has been to confirm those who were wavering in their former faith. They look upon their Church and ministry as persecuted, slandered and abused. They rally around them, and are more firmly than ever determined to stand by to the last to the profession of their faith. Who believes that a single Roman Catholic has been hereby converted to the Protestant faith? Who does not believe the prospect of their conversion is farther than ever removed? Who that values the liberty wherewith CHRIST has made us free, but will deplore the infatuation which has led to such results?

CHURCH IN CANADA.

IN publishing the following extract of a letter addressed to us by a clergyman of the Church of Canada, we would by no means be understood as sanctioning any reflection which may be cast upon a body of clergy for whom we have often expressed, as we have felt, a high respect. The letter throws light on the state of the Church in that section, and if we err in making it public our interest in the Church must be our apology. The writer is of course to be understood as giving his private views; how far such sentiments are generally prevalent we do not know; we merely infer that the Church is in an unsettled state and that changes are impending. May they be for the better.

'I behold with joy and thanksgiving, in common with my fellow Churchmen, the beauty of holiness and concord which reigns within your pale. Our Church founded as it is on the apostles and prophets, JESUS CHRIST himself being the chief corner-stone, cannot but stand firm in all ages and in every clime. You have in the United States GOD only for your strength, and in him you trust for support,—therefore you must prosper in building up Zion's walls. Here, unfortunately, we are laboring under many disadvantages, the people, in general, have little concern for their immortal souls, and the Church is shackled by powers beyond sea, who must be ignorant of our wants, and indifferent to our prosperity, so that the whole body is sick and the heart faint. The Church is deprived of the energy it would possess as an independent body, exercising all the powers of self-government, executive and legislative. The clergy were contented enough, until the imperial government, withdrawing a part of the supplies, roused them from their dangerous slumber. Something must be done! they all exclaim. Still we are in statu quo, or are rather on the decline. They were directed by the diocesan to appeal to their congregations for support. The Episcopal congregations being small, are unable to make great provision for the

clergy. Both clergy and people expected the bountiful hand of Englishmen would never refuse any of their just demands. But they have been completely undeceived, and have been left almost entirely to their own resources, which, God knows, are slender. Some few of the clergy seeing the deplorable state of affairs, met and proposed to the Bishop a Convention, similar in some respects to those in the United States, in order that the wants of the Church might be exposed, canvassed and remedied. This attempt failed; for alas! we shall never be so happy as to possess even a shadow of your incomparable institutions, whether in Church or State. It is absolutely necessary for the ecclesiastical authorities to grant us a free constitution in the Church, or the Episcopal Church must resign its pretensions in Canada to other sects more liberal than it. Presbyterianism, since the organization of their republican polity, is making rapid strides; Methodism, with its popular conferences makes converts; Episcopacy alone with its despotic government remains in the back ground.'

It will give us pleasure to have a fuller statement from some one who looks favorably on the other side of the question.

Foreign Aid.—We insert the following from the Christian Register in support of the views which we recently expressed in regard to the mission of Bishop Chase:

The patronage which these Episcopal institutions, in Gambier, Ohio, have received from abroad, is a little remarkable. The college takes its name from a great foreign benefactor, Lord Kenyon, and the building for the Theological Seminary is to be called by the name of another noble benefactor, *Bexley* Hall. Bishop McIlvaine, during a sojourn of several months in Great Britain, from which he returned in July last, visited the principal literary institutions of that country, besides many distinguished individuals, and, we should judge, every where ingratiated himself strongly with the dignitaries of the Established Church; always claiming for the Episcopal Church in the United States the relation of a child to the English Church. This appeal to the parental feeling doubtless had its due share of influence in procuring the books and funds which are appropriated chiefly to the Theological Seminary. Now this excites neither our envy nor our fears; though it would perhaps have been better to procure the funds at home. But will not some of our alarmists raise the cry of 'foreign conspiracy against the liberties of the United States?' Here are funds bestowed by lords, prelates and gentlemen belonging to a Church closely allied to monarchical power, upon a Church acknowledging by the mouth of a bishop, the filial relation, for the express purpose of extending its means of influence.

Early Years of Hobart.—The preface to the forthcoming edition of this work was inserted in our paper of last week as a communication. It was handed to us by the Agent of the Press, accompanied with a heading stating that the new edition would appear on or about the 5th January. The heading was inadvertently omitted.

TO CORRESPONDENTS.

We are obliged to decline the insertion of "F. W. T." "M. A. W.," in our next.

New African Church.—The plan advocated in the annexed communication meets, we understand, with general approbation. A large section of the city, extending from Spring-street to Fifteenth-street, and from the East River to the North, is said to be destitute of all means of religious instruction for the colored population; —with the exception of a small Sunday School sustained by the Methodists. So large a field should not remain unimproved.

For the Churchman.

Mr. Editor,—"Observator's" suggestion in your last week's paper, in regard to a *free church* for the colored people in this city, is worthy of consideration, and I think of *action*. It is a work which probably all Churchmen will agree *ought* to be done, and we all know, that *what ought to be done can be done*. A *Sunday school* should be started forthwith in some eligible part of the city, and colored children far and near be gathered into it. Such a school would form the very best nucleus for a future congregation. Besides, missionary labor, either at home or abroad, is never better spent than on the young. Why will not some layman select a suitable location in the upper part of the city and *begin*. Let him go into the highways and hedges and "*compel*" the hundreds who now attend Sunday school nowhere, to come in. Or, if no layman will do it, can there be found no *clergyman*, who becoming all things to all men, will consent for the present to be the colored child's minister and friend? If he should *commence* the work alone, others remembering the Saviour's last command to preach the Gospel to "*every*" creature, would soon come to his help, and it may confidently be predicted, there would ere long be raised up in the midst of us a youthful colored congregation, not less interesting to God and angels, than any congregation in the city. As to the expense, the whole for the first year would not exceed two thousand dollars.

CHURCH OF THE REDEMPTION, WILLIAMSBURGH, L. I.

The appeal in behalf of the Church of Redemption at Williamsburgh, was in type last week, but crowded out by other matter. The fact is mentioned lest it may be thought that the application has been brought forward at an unseasonable time.

The Rector, Wardens, and Vestrymen of this church present themselves before the Episcopalians of the cities of New-York and Brooklyn, under the following circumstances:

A number of families attached to the services of the Protestant Episcopal Church, anxious to obtain and secure a permanency in the worship of the sanctuary, have lately organized themselves and become a church society, incorporated under the above title.

The necessity of the measure appeared plain to all. Living at a distance from any Episcopal church, being under the necessity of seeking to New-York or Brooklyn for stated ordinances, subjected to the delay, expense, and inconvenience of ferriage; and taking into consideration the increasing population of their village; they have come forward, and so far as their means would allow, subscribed for the erection of a church edifice. The recommendation which has been kindly given by the Bishop, Rectors, and officiating ministers of both cities will testify their activity and the importance of the work in which they are engaged.

Their appeal is short, and rests itself upon this fact: *a church is much needed*, not merely as a matter of convenience or expediency, but called for upon the principle of absolute necessity.

They live in the midst of a population of nearly four thousand souls, where many are going to and fro, inquiring after knowledge, and yet more are spending the Lord's day in worse than idleness, and inattention to divine things. They are also habitually subjected upon the return of each sabbath's morning to have its calm and quiet broken by the din, bustle and unhallowed resort of multitudes gathered from the overflowing population of New-York, carrying with them a miasm of immorality infecting some and poisoning the atmosphere to all.

The Episcopalians of Williamsburgh, thus situated, have resolved, under divine grace, to check the progress of immorality, by bringing the ordinances appointed by the Redeemer of men to the door of those among whom they live. And they respectfully solicit the inhabitants of this city and Brooklyn, who feel benevolently disposed, to encourage their undertaking, and to assist them in their object.

Contributions bestowed at this time, will be the means of giving force, extension, and permanence to the salutary spirit and influences of our holy religion. If the current of folly and vice is not fully turned back, it will at least, by the blessing of God, be retarded in its course, and they and those who assist them in the erection of a church edifice for the celebration of the praises of Almighty God according to primitive and apostolic form will have the satisfying reflection, that when the enemy was coming in as a flood, the Spirit of the Lord hath lifted up a standard against it.

Rector.—A. T. K. McCallum.
Wardens.—John Dowdney, Ephraim Cooke.
Vestrymen.—John Luther, John Woodard, Edmund Frost, Lyman Cooke, Thomas Slawson, C. L. Cooke, James Jones, P. J. Fish.

Williamsburgh, December 8, 1835.

The above object is cordially commended to the patronage of Episcopalians, from a conviction of the importance of having a church at Williamsburgh, and the belief that the friends of the Church there are faithfully exerting themselves.

Benjamin T. Onderdonk,
Bishop of the Diocese of New-York.

We, the subscribers, Rectors and officiating Ministers in the cities of New-York and Brooklyn, concur in recommending the proposed church at Williamsburgh, as an object deserving the patronage of Episcopalians.

James Milnor,	Wm. A. Clarke,
William Jackson,	Thomas Breintnall,
Francis L. Hawks,	Thomas Lyell,
William Berrian,	Albert Smedes,
J. F. Schroeder,	A. Verren,
H. Anthon,	M. Eastburn,
Charles V. Kelly,	Wm. Creighton,
W. R. Whittingham,	Thomas Pyne,
John M. Forbes,	Evan M. Johnson,
L. P. Bayard,	B. C. Cutler.

INTELLIGENCE.

Bishop Onderdonk proposes holding the Annual Confirmations in this city and Brooklyn for the ensuing season as follows:

Second Sunday after Christmas, January 3, St. Ann's Church, Brooklyn.

First Sunday after Epiphany, January 10, St. John's Chapel.

Septuagesima Sunday, January 31, St. Mark's Church.

Quinquagesima Sunday, February 14, Christ Church.

Third Sunday in Lent, March 6, French Church Du St. Esprit.

Fifth Sunday in Lent, March 20, St. Stephen's Church.

First Sunday after Easter, April 10, St. George's Church.

On the fourth Sunday in Advent, December 20, the Bishop of this Diocese confirmed 34 persons in St. Paul's Chapel, in this city.

Clerical Changes.—The Rev. Wm. Johnson, a Presbyter of the Diocese of South-Carolina, has been canonically transferred to the Diocese of Alabama; and information has, according to the Canon of the late General Convention, adopted as a substitute for the 35th Canon of 1832, been duly given to the ecclesiastical authority of the latter Diocese, that Mr. Johnson has received from the Bishop of the Protestant Episcopal Church in South-Carolina, the certificate which the Canon requires.

Mr. Johnson has been appointed by the Domestic and Foreign Missionary Society to the missionary station instituted at Montgomery.

The Rev. G. W. Spear, a Deacon of the Diocese of North-Carolina, has received letters of dismission from that Diocese, addressed to the ecclesiastical authority of South-Carolina, and has been regularly received as a Deacon of the latter Diocese.

Mr. Spear has been elected an assistant minister of St. Michael's Church, Charleston.

The Rev. A. H. Lamon, late Rector of St. Stephen's Church, Culpepper Co. Virginia, has removed to Madison in Indiana.

The Rev. F. H. L. Laird has resigned the Rectorship of Springhill and Stepney parishes, Somerset Co. Md., and is about to remove into the Diocese of Ohio.

The Rev. Charles H. Pleasants, Deacon, has received letters of dismission from the Bishop of Virginia to the Diocese of Delaware.

The Rev. C. W. Bradley, late Rector of St. John's Church, North-Haven, Conn., has entered upon the discharge of his duties as Rector of St. Stephen's Church, New-Hartford, to which he was recently called.—*Gospel Messenger.*

The Rochester Democrat states that the Rev. Orange Clark, of Lockport, has received and accepted a unanimous call from Grace Church in that city.—*Ibid.*

Confirmation.—A confirmation was held by the Right Rev. Bishop White, in the Church of the Epiphany, on Wednesday evening last, when 26 persons were confirmed, of whom 16 were males and 10 females. In April last, 23 persons were confirmed, making 49 in the course of the year. Of those confirmed during the present week, only six have been communicants, the remainder expecting to be admitted to the communion on Christmas-day.—*Ibid.*

Convention of Michigan.—We have been favored with a minute account of the proceedings of the special Convention, in relation to the election of a Bishop for Michigan, which was held at Detroit on the 25th and 26th days of November; from it we select such particulars as appear most interesting and important.

On the assembling of the Convention, morning prayer was read by the Rev. Henry Tullidge of Illinois, and a sermon preached by the Rev. W. N. Lyster. The latter gentleman was appointed president *pro tem.* and afterward unanimously elected President of the Convention. The Secretary is C. C. Trowbridge, Esq.

The clerical members of the Convention present were the Rev. W. N. Lyster, Rev. A. S. Hollister, Rev. J. O'Brien. There are besides these, four other clergymen in Michigan who were not present at the Convention, one of them being a chaplain in the navy and absent from the Diocese. The lay delegates appointed to the Convention were 35 in number, of whom 28 were present, viz. 19 from St. Paul's Church, Detroit; 2 from St. Andrew's Church, Ann Arbor; 2 from St. Peter's Church, Tecumseh; 2 from Trinity Church, Monroe; and 3 from St. John's Church, Troy.

After the election of a President and the reading of a letter from Bishop McIlvaine, (who has temporary charge of the Diocese,) authorizing the call of the Convention, and of a letter from the Rev. Dr. Whitehouse, declining the office of Bishop of the Diocese to which he had been elected, the Convention proceeded to the special business on account of which its session had been called. In consequence of the changes in the Diocese since the last Convention, it appeared that there was not a sufficient number of clergy connected with it to authorize the election of a bishop by the Convention, consistently with the provisions of the canons. It was therefore resolved unanimously,

"That the House of Bishops be respectfully and most earnestly requested to elect a bishop for this Diocese, at as early a period as may be consistent with their convenience and the solemn importance of this duty."

Also, "That a copy of these proceedings be furnished to the Right Rev. Charles P. McIlvaine, the Bishop in charge of this Diocese, with the request that he will cause the same to be communicated to the Right Rev. the presiding bishop of the Church, pursuant to the provisions of the canon aforesaid."

The canon here referred to and previously specified in the preamble of these resolutions, is that of the last General Convention, which authorizes the House of Delegates, on application, to elect on the nomination of the House of Bishops, a bishop for any diocese not having the number of clergymen prescribed as necessary to an election by its Convention. During the recess of the General Convention, a majority of the bishops may select a bishop in such case, who shall be consecrated, if a majority of the standing committees express their assent.

The following resolution was also adopted:

"*Resolved*, unanimously, that the Convention regard with grateful emotions the sincere interest in, and kind supervision over this Diocese by the Right Rev. Bishop McIlvaine, and in the prospect of the dissolution of the connection which has existed between that eminent prelate and this Diocese, they tender him their united wishes for the continuance of his great usefulness to the Church and to the world."

Resolutions were also adopted in relation to the establishment of a fund for the support of a bishop, and other matters of interest to the Diocese. The whole proceedings display much zeal and energy on the part of the Church therein, and afford ground for the hope that its growth will bear a good proportion to the increase of the territory in which it is situated, and which is doubtless destined to a high place in importance and influence among the States of our Union. May that influence take its character from the principles of our holy religion, and may our Church, now growing with its growth, be honored as the instrument of extending them in all their purity and power.—*Episcopal Recorder.*

Accident.—We regret to learn that the whole gable end of the new Episcopal church erected in the neighborhood of Staunton, fell in on the 11th ultimo. Several young persons had assembled, says the Staunton paper, for the purpose of singing, and two of them, viz. James Larew and C. C. Rhone, were killed. The accident is ascribed to defect in the workmanship. While the melancholy end of the youths who perished is much to be regretted, it is cause of thankfulness that the decadency did not occur at a time when a congregation was assembled.

Southern Churchman.

Missionary Contribution.—We were much gratified to receive, a few days since, the sum of $30, contributed by the ladies of the University of Virginia, to the Domestic Department of the General Missionary Society of our Church. The money has been forwarded to its proper destination accompanied by the request of the donors, that it may be appropriated to the support of Missionary Bishops.—*Southern Watchman.*

Seamen's Chaplain.—The Rev. Mr. Johnson, recently appointed to the station of Seamen's Chaplain at Rio Janeiro, on last Sunday morning addressed the congregation of Christ Church in this city in behalf of that useful, but much neglected and degraded class of men. After the address, and a few observations from the Rector of the church, a collection was made in aid of the funds of the American Seamen's Friend Society.

The last report of the Board of Directors of the Boston Seamen's Friend Society, states that the number of seamen belonging to the United States, estimated with as much accuracy as possible, is 103,000; of whom there are in the foreign trade 50,000, in the coasting trade, in vessels of nearly or over 100 tons burden, 35,000; in the cod-fishery 5000; in steam vessels, 1099; and in the United States' navy, 6000.

Among the benevolent institutions of the day, few present higher claims to the countenance and aid of the benevolent and pious, than that which contemplates the melioration of the condition of seamen. They are a class of men whose services are indispensable to the operations of commerce, and to the prosecution of those important ends which depend upon navigation. The greater part of their time being spent upon the ocean, their opportunities of religious instruction are, under the most favorable circumstances, but small; their erratic lives expose them much to the temptation of vice; and their hard lot curtails greatly the term of their lives. Independently of the claims which they have upon Christians in common with all human creatures and immortal beings, the interests which are intrusted to them, and the great degree in which they have it in their power injuriously to affect the missionary operations abroad, by direct efforts, or by their profligate examples, constitute an imperious obligation upon the Christian community to improve and elevate their character. We trust that motives of interest, combining with those of religion, will produce an effort on the part of men of business, and men of religious principle, to bring them under the influence of religion as the only safeguard against the evils to which they are exposed. Experience has shown that the heart of a sailor does not present a soil so unkind as his rough exterior and weather-beaten brow would indicate; but that to proper culture it will yield as grateful returns as commonly reward the efforts of the humane.

Southern Churchman.

Sentence of Mr. Cheever.—The Supreme Court of Salem, Massachusetts, has sentenced the Rev. Mr. Cheever, editor of the Salem Landmark, to thirty days' imprisonment in the common jail, payment of the cost of prosecution, amounting to $130, and to give bond with sureties for $1000, to keep the peace in two years. The offence was a libel upon Mr. Stone, in the famous publication entitled "Deacon Giles' Distillery."—*Ibid.*

From the London Times of Oct 5.

Commemoration of the Reformation.—On Tuesday this memorable event was commemorated at the model establishment of the British and Foreign School Society, in the Borough Road, by a general assemblage of all the children and teachers in training. At 10 o'clock the spacious boys' school-room was completely filled by the children of the schools, of both sexes, who were arranged in parallel lines. Upward of 900 children and 43 teachers (who are at present preparing for schools at home and abroad) were present.

The celebration commenced by a few observations from Mr. Crossley, the superintendent of the boys' school, explanatory of the object of the meeting; after which he read some extracts from Bishop Sewell's Treatise on the holy Scriptures; the whole school then sang the hymn beginning "Holy Bible, book divine," &c. This was succeeded by an address delivered by the secretary, on the life and character of Myles Coverdale, and on the history of the English Bible.

After a few minutes, the hymn commencing "How precious is the book divine," &c., was sung; then followed some recitations by a boy and girl in succession, the first on "the Bible," the latter on the "Crucifixion."

Mr. E. A. Waldbridge (who has been for the last three years engaged by the society in the instruction of their teachers, and who within a few days expects to leave this country for the purpose of superintending the formation of a model training school in Jamaica, under the patronage of the Trustees of the Mico Charity) addressed them in a very interesting and impressive manner.

After again singing a hymn, the recitations on the Bible were resumed and concluded.

Twelve commemorative medals, bearing the head of Myles Coverdale, were next presented, and placed around the necks of the children (selected for that purpose) by three ladies of the committee.

One hundred and fifty copies of the History of the English Bible, published by the Tract Society, were then given to the elder children, and a volume of tercentenary tracts, also published by the Religious Tract Society, was presented at the same time to each of the teachers present. Lieutenant Fabine, R. N. (the travelling agent of the society,) then gave the concluding address, which was followed by the singing of three hymns, the last of which—"From all that dwell below the skies," was sung, all in the room standing.

The feeling produced and maintained throughout this sacred festival was of the most interesting kind, and eminently calculated to excite a love for the sacred volume in every bosom. The appearance of the children (upward of 900 in number,) many of them evidently under the influence of deep and devotional feeling the thrilling sensations produced by so many young and tuneful voices being at once raised to God in praise for the gift of his blessed word—the associations connected with the occasion, and the place of meeting—the presence of 43 teachers preparing for the important work of tuition, (11 of them destined to foreign lands;)—the calm and deep happiness which seemed to pervade every breast—all contributed to produce an impression which melted many to tears, and which will never be forgotten by the few spectators who were privileged to witness it. Had it been possible on this occasion to have provided seats for visiters, a very large number would doubtless have gladly assembled.

From the Barbadian.

We have been favored with the following description of the ceremony of laying the first stone of the new church in the Parish of Christ Church on Thursday last. We have the pleasure also of publishing the Bishop's very excellent address to the numerous company assembled on the interesting occasion. We understand there were about one thousand persons present at the ceremony, and about two hundred and fifty at the handsome cold collation furnished by the Rector and Vestry, at *Eldridge*, the residence of R. B. Clarke, Esq., which was kindly offered for the purpose.

The anxiety evinced by the vestry and parishioners of Christ Church since the hurricane of 1831, to have a place of worship, reflects great credit on them. The alacrity and promptness with which they converted the Fort at Oistins' into a temporary chapel, was a striking proof of their good feeling. Much praise is due to the vestry on the present occasion. The churchwarden, especially Mr. Senhouse, we understand, has been indefatigable in his exertions. It affords us considerable pleasure to notice these pious efforts of our countrymen.

"Thursday, 1st of October, 12 o'clock, having been appointed by the Lord Bishop of the Diocese for laying the corner stone of the parish church of Christ Church, a large concourse of the parishioners, and many highly respectable gentlemen and ladies from Bridgetown, assembled in the churchyard to witness the ceremony, under a temporary covering which had been erected for the purpose. His Lordship, accompanied by his chaplain, with the rural dean and several of the neighboring clergy, and the vestry of the parish, preceded by the model of the new church, and the children of the parochial school, proceeded to the spot. On his Lordship's arrival there, he delivered the subjoined address, after which he read some very appropriate verses selected from the Psalms and offered up the usual prayer on the occasion, with the Lord's Prayer. The inscription prepared for the occasion was then read by the Rector of the parish, and placed on the spot made ready to receive the stone. The stone, which was suspended to a triangle, was then very slowly lowered by the churchwarden, the children, during the descent of it, singing the 100th Psalm. His Lordship concluded with an appropriate prayer, and the blessing.

THE INSCRIPTION.

The former church of this parish having been destroyed by the awful hurricane of the 11th August, 1831.
The first stone of this edifice,
(The gift of Robert B. Clarke, sen., Esq., of Eldridge Estate,) was laid by
THE RIGHT REV. WILLIAM HART COLERIDGE, D. D.,
Lord Bishop of Barbadoes and the Leeward Islands,
On the 1st day of October, 1835,
and in the twelfth year of his consecration,
In the presence of
Many of the Clergy of the Island, the Vestry of the Parish, and a large assemblage of the Parishioners.
The Reverend Christopher Charles Gill, Rector,
Edward Hooper Senhouse, Esq., Churchwarden."

TEMPERANCE SOCIETIES.

We publish to-day, according to a *promise* made to the Reverend gentleman who sent it to us, the names of the Patron and Vice-Presidents of the British and Foreign Temperance Society, to show that the leading persons of that Society cannot be classed among "fools or knaves." We beg to decline publishing any extracts from the sermon alluded to in our last, as we would rather allay than encourage any thing like party spirit in the Church. For the same reason we must be excused from publishing a very sensible communication signed *Candor*, in which some arguments are brought forward in support of the view taken by Bishop Hopkins of Temperance Societies. We are determined to have nothing further, pro or con. on the subject. If the members of Temperance Societies are resolved to continue their efforts to put down the crying sin of drunkenness, we bid them heartily God speed! We shall leave them to themselves, and to the influence of Divine grace.

Patron of the British and Foreign Temperance Society—The Right Hon. and Right Rev. the Lord Bishop of London.

Vice-Presidents.

The Right Rev. the Lord Bishop of Winchester; the Right Rev. Lord Bishop of Bath and Wells; the Hon. and Right Rev. Lord Bishop of Litchfield and Coventry; Right Rev. Lord Bishop of Chichester; Right Rev. Lord Bishop of Chester; Right Rev. Lord Bishop of Gloucester; Right Rev. Lord Bishop of Sodor and Man; Right Rev. Lord Bishop of Calcutta; Right Hon. the Earl of Chichester; Right Hon. Lieutenant General Viscount Lorton; Right Hon. Lord Calthorpe; Right Hon. Lord Bexley; Right Hon. and Rev. Lord John Thynne; Right Hon. and Rev. Lord Arthur Hervey; Right Hon. Lord Henley; the Very Rev. the Dean of Chichester; with several others.—*Barbadian.*

Greek Schools, Translations, &c.—We have been much interested in the recent information received from Constantinople, respecting the success of Missionary labors in that city and vicinity.

"Kyrios Panayotes is now engaged in revising for the press Bishop Dionysius' translation of the Scriptures in Armeno-Turkish. We conform the Old Testament to the original Hebrew, and the New Testament to the ancient Greek. The first (Malta) edition of the New Testament is, notwithstanding its defects, nearly all sold off, and at a higher price than any other Testament in the Oriental languages, except the Turkish. The Old Testament in Armeno-Turkish has never been published.—Mr. Barker, the British and Foreign Bible Society's agent at Smyrna, thinks that we had better put the whole Bible to press as soon as we can get it ready, and before any other edition of the Armenian Scriptures shall be published, in order to prepare the way for conforming also the *Armenian* Scriptures to the original standard. I would recommend that the edition be small, say 2500 copies; and that the expense be defrayed by the American Bible Society. It is a field entirely open for them."

S. S. Journal.

OBITUARY.

Died, at Rouen, France, on 24th October last, on her way to the south, hoping to benefit by the climate, Mrs. Sarah T., wife of Edward A. Newton, Esq., of Pittsfield, Massachusetts. Her remains were taken to England near the residence of some friends, for interment.

NOTICE.

The Rev. Horatio Southgate, jun., Missionary to Persia, will preach at St. George's on Sunday evening next, in relation to the grounds of encouragement for missionary effort among the Mahomedans.

Divine service will commence at 7 o'clock, P. M.

CITY MISSION SOCIETY.

Third Mission Station.

Until further notice, religious services may be expected every Lord's day, at the three following places, where Sunday schools are maintained, and to which scholars and teachers are hereby invited. In the morning at half past 10 o'clock in Hammond-street, near the corner of Fourth. Afternoon, 3 o'clock, near the corner of Washington and Spring streets, opposite the market. Evening, 7 o'clock, at the Protestant Episcopal School, corner of Varick and Canal streets.

The Sunday Schools will open at 9 o'clock, A. M., and at half-past 1 o'clock, P. M.

Either clerical or lay services will be held in each place three times on Sunday at the usual hour.

A library for the use of parents and children will be connected with each school.

NOTICE.

The subscribers to "Grace Church School, New-York," are requested to pay their subscriptions at the Protestant Episcopal Press.

December 22, 1835. 2t

NOTICE.

The ladies of St. Paul's Church, Tompkinsville, Staten Island, will hold their annual fair in the district school house in that village, on Tuesday, 29th inst., for the benefit of the Church. If the weather should prove unfavorable it will be deferred until the first fair day.

December 22, 1835.

TO SUNDAY SCHOOL TEACHERS AND OTHERS.

The City Mission Society having resolved to sustain a Sunday School and Episcopal services at the station corner of Varick and Canal streets, any persons friendly to such an undertaking and willing to aid by their personal exertions in visiting in the immediate neighborhood and imparting religious instruction to children, are earnestly and affectionately invited to attend on Sunday morning next, December 27th, 1835, at 9 o'clock, at the Protestant Episcopal Public School-room, corner of Varick and Canal streets, entrance in Varick-street.

Wm. R. Wadsworth, *Superintendent.*

New-York, December 23, 1835.

MEMOIRS OF REV. DR. BEDELL.

The subscriber is now engaged in preparing a second edition, enlarged and improved, of the above work. He will be particularly grateful to any personal friends of Dr. Bedell, or to any others, who can furnish him with letters from Dr. B., or original facts occurring within their knowledge,—or any remarks which may be likely to improve the work, now to be published in a permanent standard form.

Stephen H. Tyng.

Nov. 27, 1835.

Calendar.

DECEMBER.

21. St. Thomas.
25. Christmas-Day.
26. St. Stephen.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment the Committee have received:—

From the Missionary Association of St. James' Church, Greenfield, Mass., by the hand of the Rev. T Strong, - - - - $20 00

From the members of St. John's Church, Providence, by the hand of the Rev. N. B. Crocker, for the China Mission, - - $60 00; Greek Mission, - - 60 00; General Fund, - - 5 00—125 00

From John Rogers, Esq., Treasurer of St. Thomas' Church, as part of a collection in that church, after a sermon by the Rev. Dr. Milnor, various pledges for considerable amounts not being included herein, the sum of, - - - - 221 46

From Mrs. J. Cutler, of Hanover, New-Hampshire, by the Rev. Benjamin Hale, for China Mission, - - - - - $5 00; Greek Mission, - - - - 5 00—10 00

From Mrs. M. C. Hale, of Newburyport, Mass., by the hand of the Rev. Mr. Hale, for General Fund, - - - - - - - 5 00

$381 46

Henry Cary, *Treasurer.*

December 22, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of the following sums, viz.—

1835. Dec. 8. By the hand of Robert Gracie—

From David S. Jones,	$5 00
Hubert Van Wagenen,	5 00
Joseph W. Smith,	3 00
B. R Winthrop,	3 00
George Ehininger,	2 00
Charles E. Borrowe,	2 00
Joseph Fowler,	2 00
Dec. 10. From a collection made in the Church of the Nativity, toward constituting the Rev. Mr. Walker a life member,	5 00
	$27 00

Thomas Browning, *Treasurer.*

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

From William C. Pierrepont, Esq., of Jefferson Co., $100 00

On part of Committee.

John McVickar.

CITY MISSION.

CHURCH OF THE HOLY EVANGELISTS.

The Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums.—

Dec. 19. From an attendant of the Mission Church of the Holy Evangelists, to be applied at discretion,	$3 00
From Mr. P, of Brooklyn, for the poor,	5 00
Dec. 22. For the poor generally, two bundles of articles for clothing, (cotton and flannel,) for the Sunday school children of the Church of the Holy Evangelists, and the poor children of the first ward, from C.,	10 00
	$18 00

Hugh Smith.

Dec. 22, 1835.

THIRD MISSION STATION.

[The following acknowledgment was intended for last week's paper.]

A bundle of Books from Sophia A. L. and her scholars.

A contribution on Thanksgiving-day for the poor of the third Mission Station, from St. Luke's Church, $83 33

This noble gift, worthy of the Church from which it comes, will prove a blessing to many.

E. B. Kellogg,
401 Hudson-street.

The subscriber gratefully acknowledges the receipt of $20 for the poor, being a small thank offering for preservation from losses by the late calamitous conflagration from a female member of the Church of the Ascension, by the hands of Swords Stanford & Co.

Lot Jones, 192 Allen-street.

December 23, 1835.

IMMANUEL CHURCH.

The Rev. John F. Messenger gratefully acknowledges the receipt of the following sums from the friends of the Church in this city, to aid the erection of Immanuel Church, Otego, Otsego county.—

From Right Rev. Benjamin T. Onderdonk, $5 00—J. H., 20 00—Samuel Ward, Esq., 10 00—T. & H. Messenger, 20 00—Wm. Seymour, 10 00—C. H. Roach, 5 00—Benjamin Loder, 5 00—Rev. Wm. Jackson, 5 00—A friend to Religion, 5 00—Thomas McLean, 5 00—John H. Williams, 5 00—Wm. Hinton, 5 00—A. Innes, 5 00—Cash, 5 00—Asa Day, 5 00—D. A. Cushman, 5 00—J. P. Stagg, 5 00—J. W. Dominick, 5 00—N. F. Waring, 5 00—T. M. Hoffman, 5 00—George Sutton, 5 00—D. Hadden, 5 00—Cash, 5 00—Dr. Rhinelander, 5 00—Robert Gracie, 2 50—John Brower, 5 00—Cash, 5 00—A. B. McDonald, 3 00—C. K., 2 00—C. Hoyt, 5 00—Cash, 5 00—Jonas Humbert, 5 00—John G. Coster, 10 00—P. G. Stuyvesant, 5 00—C. B. Bostwick, 2 00—J. P. Austin, 3 00—Cash, 3 00—E. W. Leight, 5 00—H. V. W., 5 00—L. Curtis, 3 00—T. Keese, 3 00—W. H. Harrison, 3 00—George Coggill, 2 00—Cash, 5 00—Cash, 5 00—Cash, 5 00—Edward R. Jones, 5 00—Philip Hone, 5 00—J. Lawrence, 5 00—Cash, 3 00—Anna Watts, 5 00—B. McVickar, 3 00—J. L., 10 00—Cash, 2 00—Mrs. D. Baker, 1 00—A Lady, 3 00—Cash, 2 00—Cash, 2 00—Thomas C. Pinckney, 3 00—Dr. Feltus, 1 50—Charles Hunt, 1 75—Cash, 1 00—Cash, 1 00—Cash, 2 00—Cash, 1 25—Cash, 2 00—Cash, 3 00—Mrs. Williams, 3 00—Cash, 2 00—Cash, 1 00—Cash, 3 00—Cash, 3 00—Cash, 1 00—J. Devoe, 2 00—Cash, 3 00—Cash, 1 00—Cash, 1 00.

Total amount, $334 38

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 23d, from the following persons, viz.

Rev. T. B. Fuller, Montreal, *with remit.*—J. G. Basset—Thomas L. Knapp, *with remit.*—Wm. Magens—Rev. Robert A. Hallam—Richard Foard—A. E. Miller, *with remit.*—Wm. G. Bradfoot—Postmaster, Seneca Falls—Rev. Dr. Wyatt—C. W. Butler—H. F. Penfield—Stephen Elliot—Charles Stimpson, jun.—G. G. Covill, *with remit.*—Chauncey Morse, *with remit.*—Mr. A. Dickinson—Charles Dresser.

Received by the Gen. Prot. Episc. S. S. Union.

Bishop Mead—John C. Pechin—P. E. Demill, *with remit.*—James Duane, *with remit.*—Rev. T. B. Fuller, Montreal, *with remit.*

TUITION IN HEBREW.

The Rev. Joseph Samuel C. S. Fry, (author of a Hebrew Grammar; a Hebrew, Latin, and English Dictionary, &c. &c.,) proposes to teach the Hebrew Language during this winter, at his residence, No. 25 Johnson-street, Brooklyn, and in this city. As he combines the advantage of an early acquaintance with the language, with the experience of more than forty years in teaching it, it is hoped that those who are desirous of acquiring the knowledge of Hebrew, will avail themselves of this opportunity. The first class will commence on the 22d instant. For particulars inquire as above.

Just published by the same—The 3d edition of "Joseph and Benjamin" a series of letters on the controversy between Jews and Christians, comprising the most important doctrines of the Christian religion. Vol. I. one dollar. The 2d volume may be expected in April next. Sold by Peter Hill & Co., 94 Broadway.

JUST PUBLISHED.

The Publication of the "Associate Alumni" for 1835, and for sale at the Protestant Episcopal Press, 46 Lumber Street. Orders from the Trade received.

THIS DAY PUBLISHED,

The long expected controversy on the tract of "Episcopacy Tested by Scripture," and for sale at the Protestant Episcopal Press. The work comprises nearly 300 pp. duodecimo, bound in muslin, and will be retailed at 50 cents per copy. Also a quantity belonging to the Tract Society, of a much plainer quality, will be retailed at 31 cents each.

Orders from the trade will receive prompt attention.

Dec. 19th, 1835.

Just finished, and for sale, a quantity of 18mo. Common Prayer, in elegant maroon velvet bindings, gilt edges, at the Protestant Episcopal Press, 46 Lumber-street.

SUNDAY SCHOOL VISITER.

Just published, and for sale at the General Protestant Episcopal Sunday School Union, 46 Lumber-street, the first volume of the "Sunday School Visiter," for 1835, neatly bound in half calf.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

Veni Creator Spiritus,
(PARAPHRASED.)

Creator Spirit, by whose aid
The world's foundations first were laid,
Come visit every pious mind,
Come pour thy joys on human kind,
From sin and sorrow set us free,
And make thy temples worthy thee.
O Source of uncreated light,
The Father's promised Paraclete!
Thrice holy fount, thrice holy fire,
Our hearts with heavenly love inspire;
Come, and thy sacred unction bring
To sanctify us while we sing.
Plenteous of grace, descend from high,
Rich in thy seven-fold energy!
Thou strength of his Almighty hand
Whose power does heaven and earth command.
Proceeding Spirit, our defence,
Who dost the gift of tongues dispense.
And crown thy gift with eloquence!
Refine and purge our earthly parts;
But, oh, inflame and fire our hearts!
Our frailties help, our vice control,
Submit the senses to the soul;
And when rebellious they are grown,
Then lay thy hand, and hold 'em down.
Chase from our minds the infernal foe,
And peace, the fruit of love, bestow;
And, lest our feet should step astray,
Protect, and guide us in the way.
Make us eternal truths receive,
And practise all that we believe:
Give us thyself, that we may see
The Father, and the Son, by thee.
Immortal honor, endless fame:
Attend the Almighty Father's name:
The Saviour Son be glorified,
Who for lost man's redemption died:
And equal adoration be,
Eternal Paraclete, to thee.

Dryden.

DEVOTIONAL.

The following service for the new year is taken from 'The Form of Daily Prayers according to the custom of the German and Polish Jews, as read in their synagogues and used in their families.' It will be regarded by some as a curiosity, and may be read with profit by all.

SERVICE FOR THE NEW YEAR.

When I publish the name of the Eternal! ascribe ye greatness unto our God.

O Lord, open thou my lips, and my mouth shall declare thy praise.

Blessed art thou, O Lord, our God! and the God of our ancestors, the God of Abraham, the God of Isaac, and the God of Jacob; the great, mighty, and tremendous God! the most high God! who bestoweth gracious favors, possessor of all things; who remembereth the piety of the patriarchs, and will in love send a Redeemer to their posterity, for the sake of his name.

Remember us unto life, O King! who delighteth in life, and write us in the book of life, for thy sake, O God of life. O King! thou art our Supporter, our Saviour, and our Shield. Blessed art thou, O Lord! the Shield of Abraham.

Thou, O Lord! art mighty for ever; it is thou who revivest the dead, and art mighty to save. Who sustainest the living with beneficence, and with great mercy quickenest the dead, supportest the fallen, and healest the sick; thou settest at liberty those who are bound, and wilt accomplish thy faith unto those who sleep in the dust. Who is like unto thee, O Lord! of mighty acts? or, who can be compared unto thee, O King! who killest, and restorest to life; and causest salvation to spring forth?

Who is like unto thee, O merciful Father! who in mercy remembereth his creatures to life.

Thou art also faithful to revive the dead.—Blessed art thou, O Lord! who reviveth the dead.

Thou art holy, and thy name is holy, and the saints praise thee daily. Selah.

And therefore extend thy fear, O Lord, our God! over all thy works, and thy dread over all thou hast created; that all thy works may fear thee, and all creatures bow down before thee; so that they may all form one band, to perform thy will with an upright heart; and be all convinced, as we are, O Lord, our God! that dominion appertaineth unto thee, that strength is in thy hand, might in thy right hand, and that thy name is tremendous over all thou hast created.

And therefore, O Lord! grant honor unto thy people; applause unto those who fear thee; a pleasing hope unto those who seek thee; and confidence unto those who wait for thee; joy unto thy land, gladness unto thy city, a revival of the kingdom of thy servant David, and an ordination of renewed splendor to the son of Jesse, thine anointed, speedily in our days.

And then the righteous will see it, and rejoice; the upright be glad, and the saints exult in song; but iniquity will be dumb, and all manner of wickedness vanish as smoke; when thou shalt remove the dominion of wickedness from the earth.

Then, O Lord! thou alone shalt reign over all thy works in Mount Zion, the residence of thy glory; and in Jerusalem, the city of thy sanctuary; as it is written in thy holy word, (Ps. cxlvi. 10.) the Lord reigneth for ever, even thy God, O Zion! from generation to generation. Hallelujah.

Thou art holy, and thy name is tremendous; and besides thee there is no God; as it is written, and the Lord of Hosts shall be exalted in judgment; and the holy God shall be sanctified through righteousness. Blessed art thou, O Lord! holy King!

Thou hast chosen us from all people; thou hast loved us, and hast delighted in us, and exalted us above all nations, and sanctified us with thy commandments, and brought us near unto thy service, O our King! and hast called us by thy great and holy name.

If the holyday happens on Saturday evening, say,

And with love hast thou given us, O Lord, our God! [*on the sabbath, say* the sabbath-day, and] this day of memorial, being the day of sounding the trumpet; [*on the sabbath, say* the memorial of sounding the trumpet] a holy convocation, in commemoration of the departure from Egypt.

Our God! and the God of our ancestors, mayest thou be pleased to grant that our memorial, and the memorial of our fathers, the memorial of the Messiah, the Son of David, thy servant, and the memorial of Jerusalem, thy holy city, and the memorial of all thy people, the house of Israel, may ascend, come, approach, be seen, accepted, heard, visited, and remembered, for the obtaining a happy deliverance, with favor, grace and mercy, to life and peace, [*on the sabbath, say* on this sabbath-day, and] on this day of memorial. O Lord, our God! remember us thereon for good; visit us with a blessing, and save us to enjoy life; and with the word of salvation and mercy, have compassion, and be gracious unto us. O have mercy upon us, and save us, for our eyes are continually toward thee; for thou, O God! art a merciful and gracious King!

Our God! and the God of our ancestors, reign thou over the whole world in thy glory; and in thy majesty be exalted over the whole earth, and shine forth in the excellence of thy supreme power over all the inhabitants of the terrestrial world; and may every thing which hath been made be sensible that thou hast made it; and every thing formed, understand that thou hast formed it; and all who have breath in their nostrils declare, that the Lord God of Israel reigneth, and by his supreme power ruleth over all. [*On the sabbath, say* our God! and the God of our fathers, we beseech thee to accept our day of rest.] O sanctify us with thy commandments, and let thy law be our portion. O satisfy us with thy goodness; rejoice our souls with thy salvation; [*on the sabbath say*, and cause us, O Lord, our God! to inherit thy holy sabbath, with love and delight; and grant that Israel, who sanctify thy name, may have rest thereon;] and purify our hearts to worship thee in truth; for thou, O Lord! art truth; and thy promise is true, and permanent for ever. Blessed art thou, O Lord! King of the whole earth, who sanctifieth [*on the sabbath, add*, the sabbath, and] Israel, and the day of memorial.

O Lord, our God! let thy people Israel, and their prayers, be acceptable to thee. Restore the service to the oracle of thine house; so that the offerings of Israel, and their prayers, may be accepted by thee with love and favor; and the worship of thy people Israel be ever pleasing unto thee.

O that our eyes may behold thy return to Zion with mercy. Blessed art thou, O Lord! who restoreth thy divine presence unto Zion.

We adore thee; for thou art the Lord our God! and the God of our ancestors, for evermore. Thou art the Rock of our life, and the Shield of our salvation: in all generations we render thanks unto thee, and declare thy praise; for our life, which is delivered into thine hand; and for our souls, which are deposited with thee; and for thy miracles, which we daily experience; and for thy wonders and thy kindnesses, which are at all times exercised toward us, at morn, noon, and even. Thou art good, for thy compassion never fails; thou art merciful, for thy kindness never ceases: we for evermore put our trust in thee.

And for all these mercies, may thy name, O our King! be continually praised, and highly exalted for ever and ever. And vouchsafe to inscribe all the children of thy covenant, for a happy life. And all the living shall for ever give thanks unto thee, and in truth praise thy name, God of our salvation, and our help. Blessed art thou, O Lord! for goodness is thy name, and unto thee it is proper to give thanks.

O grant unto thy people Israel, everlasting peace; for thou, O King! art the Lord of peace: may it please thee to bless thy people Israel, at all times, with thy peace.

In the book of life, blessing, peace, and honest sustenance, may we, and all the house of Israel, be remembered, and written before thee, to a happy life and peace. Blessed art thou, O Lord! who maketh peace.

This is said by the Reader.

[Our God, and the God of our ancestors, bless us with that threefold blessing mentioned in the law, written by the hands of thy servant Moses, and pronounced by Aaron, his sons, the priests, on thy sanctified people, saying, the Lord bless and preserve thee; the Lord let his countenance shine upon thee, and be gracious unto thee; the Lord turn his countenance toward thee, and give thee peace.]

O grant peace, happiness, and blessing, grace, favor, and mercy, unto us, and all thy people Israel; bless us, even all of us together, O our Father! with the light of thy countenance; for by the light of thy countenance hast thou given us, O Lord, our God! the law of life, benevolent love, righteousness, blessing, mercy, life, and peace; and may it please thee to bless thy people Israel at all times with thy peace. Blessed art thou, O Lord! who blesseth his people Israel with peace.

O my God! be pleased to guard my tongue from evil, and my lips from uttering deceit. And be thou silent, O my soul, to those who curse me! and grant that my soul may be humble as the dust to every one. Open my heart to receive thy law, and my soul to pursue thy commandments. Speedily, I beseech thee, frustrate the devices, and destroy the machinations of all those who imagine evil against me. O grant it for thy name; grant it for thy right hand; grant it for thine holiness; grant it for thy law; that thy beloved may be delivered. O save me with thy right hand, and answer me. May the words of my mouth, and the meditations of my heart, be acceptable in thy presence, O Lord! who art my Creator and Redeemer. May he who maketh peace in his high heavens, grant peace unto us, and all Israel; and say ye Amen.

Let it be acceptable before thee, O Lord, our God! and the God of our fathers, that the holy temple may speedily be rebuilt in our days; and let our portion be in thy law. And there we will serve thee in reverence, as in ancient days, and in former years: and may the offering of Judah and Jerusalem be pleasant unto the Lord, as in ancient days, and in former years.

ADDITIONAL SERVICE FOR THE NEW YEAR.

For reason of our sins, we were driven from our land, and removed far distant from our territories; that we are unable to perform our duty in the temple of thy choice; the great and sanctified temple where we called unto thy name; for the sake of thy power which was sent against thy sanctuary. Let it be willed before thee, O Lord, our God! and the God of our fathers, most merciful King! again to have compassion upon us, and upon thy sanctuary; and through thine abundant mercies, quickly rebuild it and magnify the glory thereof. O our Father, our King! manifest the glory of thy kingdom over us speedily; shine forth and be exalted over us, in the sight of all living; and gather our dispersions from among the nations: erect thou an ensign, and assemble us that are scattered from the extreme parts of the earth; and conduct us, O Lord, our God! unto Zion, thy city, with rejoicing; and unto Jerusalem, the city of thy sanctuary, with everlasting joy: that we may there perform before thee, the offerings of our duty; the continual offering, according to their order; and the additional offering, according to their institution. [*On sabbath, say*, and the additional offering of this sabbath-day.] And the additional offering of this day of the memorial will we observe, and offer unto thee with love; according to the command of thy pleasure, as thou hast written unto us in thy law, through the hand of Moses, thy servant; for from the mouth of thy glory it was said.

If on the sabbath, add the following.

And on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering mingled with oil, and the drink-offering thereof. This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering. This is the offering of the sabbath, and the offering of this day, as it is said.

And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work; it is a day of blowing the trumpets unto you. And ye shall offer a burnt-offering for a sweet savor unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish. And their meat-offering, and their drink-offering, as is said; three tenth-deals unto the bullock, and two tenth-deals unto the ram, and a tenth-deal unto the lamb, and the wine for the drink-offering, and the two kids for an atonement, and the two continual offerings, according to their institution; beside the burnt-offering of the month and his meat-offering, and daily burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savor, a sacrifice made by fire unto the Lord.

On sabbath, say,

They shall be joyful in thy kingdom, the observers of the sabbath; and they shall be called a people that delight and sanctify the seventh day. They are all satisfied and delight in thy benevolence; for in the seventh day thou delighted: thou sanctified it; the desirable of all days thou called it; in remembrance of the works of the beginning of thy creation.

It is incumbent on us to praise the sovereign Lord of all the universe; to ascribe greatness unto him who formed the world in the beginning: who hath not made us like those nations, nor situated us like those families of the earth, nor allotted our portion with the multitude. For we reverently kneel, bow, and prostrate, before the supreme King of kings, holy and blessed is he! who hath extended the heavens, and laid the foundations of the earth; the residence of whose glory is in the heavens above, and his potent and divine presence in the highest empyrium. He is our God, and there is no other: he is truly our King, and besides him there is no other: as it is written in his law, know therefore this day, and consider it in thine heart, that the Lord he is God! in heaven above, and upon the earth beneath: there is none else.

From Dr. Barrow's Sermons.

VANITY OF RICHES.

'The rich man,' St. James tells us, 'as the flower of the grass shall he pass away; for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion thereof perisheth; so also shall the rich man fade in his ways.' All the comfort (we see by the Apostle's discourse) and the convenience, all the grace and ornament that riches are supposed to yield, will certainly wither and decay, either before or with us; whenever the sun (that is, either some extreme mischance in life, or the certain destiny of death) doth arise and make impression on them. But our Saviour hath best set out the nature and condition of these things, in that parable concerning the man, who, having had a plentiful crop of corn, and having projected for the disposal of it, resolved then *to bless himself*, and entertain his mind with pleasing discourses, that having in readiness and security so copious accommodations, he might now enjoy himself with full satisfaction and delight; not considering that, though his barns were full, his life was not sure; that God's pleasure might soon interrupt his pastime; that the fearful sentence might presently be pronounced: 'Thou fool, this night thy life shall be required of thee; and what thou hast prepared, to whom shall it fall?' Euripides calls riches φιλόψυχον χρῆμα, *a thing which much endears life*, or makes men greatly love it; but they do not at all enable to keep it: there is no ἀντάλλαγμα τῆς ψυχῆς, *no price or ransom equivalent to life: all that a man hath he would give* to redeem it; but it is a purchase too dear for all the riches in the world to compass. So the Psalmist tells us: 'They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious.' They cannot redeem their brother's soul or life, nor therefore their own; for all souls are of the same value, all greatly surpass the price of gold and silver. Life was not given us for perpetuity, but lent, or deposited with us; and without delay or evasion it must be resigned into the hand of its just Owner, when he shall please to demand it; and although righteousness may, 'yet riches,' as the wise man tells us, 'cannot deliver from death, nor at all profit us in the day of wrath.' Could we probably retain our possessions for ever in our hands; nay, could we certainly foresee some considerably long definite time, in which we might enjoy our stores, it were perhaps somewhat excusable to scrape and hoard, it might look like rational providence, it might yield some valuable satisfaction: but since, *Rape, congere, aufer, posside, statim relinquendum est*; since, as Solomon tells us, 'Riches are not for ever, nor doth the crown endure to every generation;' yea, since they must be left very soon, nor is there any certainty of keeping them any time; that one day may consume them, one night may dispossess us of them and our life together with them, there can be no reason why we should be solicitous about them; no account given of our setting so high a rate upon them. For who would much regard the having custody of a rich treasure for a day or two, then to be stripped of all and left bare? to be to-day invested in large domains, and to-morrow to be dispossessed of them? No man surely would be so fond, as much to affect the condition. Yet this is our case; whatever we call ours, we are but guardians thereof for a few days. This consideration, therefore, may serve to repress or moderate in us all covetous desires, proud conceits, vain confidences and satisfactions in respect to worldly wealth; to induce us, in Job's language, 'not to make gold our hope, nor to say to the fine gold, Thou art my confidence; not to rejoice because our wealth is great, and because our hand hath gotten much;' to extirpate from our hearts that root of all evil, the love of money. For if, as the Preacher thought, the greatest pleasure or benefit accruing from them, is but looking upon them for awhile, ('what good,' saith he, 'is there to the owners thereof, saving the beholding of them with their eyes?') if a little will, nay, must suffice our natural appetites, and our present necessities; if more than needs is but, as the Scripture teaches us, *a trouble*, disquieting our minds with care; a dangerous *snare*, drawing us into mischief and sorrow; if this, I say, be their present quality; and were it better, yet could it last for any certain, or any long continuance; is it not evidently better to enjoy that pittance God hath allotted us with ease and contentation of mind; or if we want a necessary supply, to employ only a moderate diligence in getting thereof by the fairest means, which, with God's blessing promised thereto, will never fail to procure a competence, and with this to rest content; than with those in Amos, 'to pant after the dust of the earth; to lade ourselves with thick clay;' to thirst insatiably after floods of gold, to heap up mountains of treasure, to extend unmeasurably our possessions, ('joining house to house, and laying field to field, till there be no place, that we may be placed alone in the midst of the earth,' as the Prophet Isaiah doth excellently describe the covetous man's humor,') than, I say, thus incessantly to toil for the maintenance of this frail body, this flitting breath of ours? If divine bounty hath freely imparted a plentiful estate upon us, we should indeed bless God for it; 'making ourselves friends' thereby, as our Saviour advises us, employing it to God's praise and service; to the relief and comfort of our brethren that need: but to seek it earnestly, to set our heart upon it, to rely thereon, to be greatly pleased or elevated in mind thereby, as it argues much infidelity and profaneness of heart, so it signifies much inconsiderateness and folly, the ignorance of its nature, the forgetfulness of our own condition, upon the grounds discoursed upon.

FOLLY OF WORLDLY PURSUITS.

Imagine a man, therefore, possessed of all worldly goods, armed with power, flourishing in credit, flowing with plenty, swimming in all delight, (such as were some time Priamus, Polycrates, Crœsus, Pompey,) yet since he is withal supposed a man and mortal, subject both to fortune and death, none of those things can he reasonably confide or much satisfy himself in; they may be violently divorced from him by fortune, they must naturally be loosed from him by death; the closest union here cannot last longer than till death us depart: wherefore no man upon such account can truly call or (if he consider well) heartily esteem himself happy; 'a man cannot' hence (as the most able judge and trusty voucher of the commodities doth pronounce) 'receive profit or content from any labor he taketh' (upon these transitory things) 'under the sun.' Why then, let me inquire, do we so cumber our heads with care, so rack our hearts with passion, so waste our spirits with incessant toil about these transitory things? Why do we so highly value, so ardently desire, so eagerly pursue, so fondly delight in, so impatiently want, or lose, so passionately contend for and emulate one another in regard to these bubbles; forfeiting and foregoing our homebred most precious goods, tranquillity and repose, either of mind or body for them? Why erect we such mighty fabrics of expectation and confidence upon such unsteady sands? Why dress we up these our inns, as if they were our homes, and are as careful about a few nights' lodging here, as if we designed an everlasting abode? (we that are but 'sojourners and pilgrims' here, and have no 'fixed habitation' upon earth; who 'come forth like a flower, and are soon cut down;' 'flee like a shadow, and continue not;' 'are winds passing away, and coming not again;' 'who fade all like a leaf;' 'whose life is a vapor appearing for a little time, and then vanishing away;' 'whose days are a handbreadth, and age is nothing;' 'whose days are consumed like smoke, and years are spent as a tale;' 'who wither like the grass,' upon which we feed, 'and crumble as the dust,' of which we are compacted; for thus the Scripture by apposite comparisons represents our condition;) yet we build, like the men of Agrigentum, as if we were to dwell here for ever: and hoard up, as if we were to enjoy after many ages, and inquire, as if we would never have done knowing. The citizens of Croton, a town in Italy, had a manner, it is said, of inviting to feasts a year before the time, that the guests in appetite and garb might come well prepared to them. Do we not usually resemble them in this ridiculous solicitude, and curiosity: *spes inchoando longas*, commencing designs, driving on projects, which a longer time than our life would not suffice to accomplish? How deeply do we concern ourselves in all that is said or done: when the morrow all will be done away and forgotten; when (excepting what our duty to God and charity toward men requires of us, and that which concerns our future eternal state) what is done in the world, who gets or loses, which of the spokes in fortune's wheel is up, and which down, is of very little consequence to us!—*Ibid.*

LIFE A VOYAGE, DEATH THE HAVEN.

It is often seen at sea that men, (from unacquaintance with such agitations, or from brackish steams arising from the salt water,) are heartily sick, and discover themselves to be so by apparently grievous symptoms; yet no man hardly there doth mind or pity them, because the malady is not supposed dangerous, and within a while will probably of itself pass over; or that however the remedy is not far off; the sight of land, a taste of the fresh air will relieve them. It is near our case: we passing over this troublesome sea of life; from inexperience, joined with the tenderness of our constitution, we cannot well endure the changes and crosses of fortune; to be tossed up and down; to suck in the sharp vapors of penury, disgrace, sickness, and the like, doth beget a qualm in our stomachs; make us nauseate all things, and appear sorely distempered; yet is not our condition so dismal as it seems; we may grow hardier, and wear out our sense of affliction; however, the land is not far off, and by disembarking hence we shall suddenly be discharged of our molestations. It is a common solace of grief, approved by wise men, *si gravis, brevis est; si longus, levis*; if it be very grievous and acute, it cannot continue long, without intermission or respite; if it abide long, it is insupportable; intolerable pain is like lightning, it destroys us, or is itself instantly destroyed. However, death at length (which never is far off) will free us; be we never so much tossed with storms of misfortune, that is a sure haven; be we persecuted with never so many enemies, that is a safe refuge; let what pains or diseases soever infest us, that is an assured anodynon, and infallible remedy for them all; however we may be wearied with the labors of the day, the night will come and ease us; the grave will become a bed of rest unto us. Shall I die? I shall then cease to be sick; I shall be exempted from disgrace; I shall be enlarged from prison; I shall be no more pinched with want; no more tormented with pain. Death is a winter, that as it withers the rose and lily, so it kills the nettle and thistle; as it stifles all worldly joy and pleasure, so it suppresses all care and grief; as it hushes the voice of mirth and melody, so it stills the clamors and the sighs of misery; as it defaces all the world's glory, so it covers all disgrace, wipes off all tears, silences all complaint, buries all disquiet and discontent.—*Ibid.*

TO CHURCH-GOING SLEEPERS.

It is a fortunate circumstance that "Queen Bess" of England was not born a little later, she would have found as much as she could well manage in keeping awake the sleepy in church, especially if she happened to reign in America. The following was the form of confession every man who slept in time of Divine service was expected to make. Some such regulation would be an excellent thing at the present day.

Decimo Martii } A confession to be made by
1595. } John Aspland, of Witcham.

The said party shall upon Sunday, being the 4th day of June next commencing, come forth of his seate in the parish church of Witcham, aforesaid, into the middle alleye there, ymmediately after the reading the gospel, and there shall stand, and with a loud voyce shall say and confesse as followeth, viz.

"Good neighbours, I acknowledge and confesse that I have offended Almighty God, and by my evill example you all, for that I have use to sleepe in the churche, for which I am most heartily sorry, and I aske God and you all most heartily forgiveness for the same, promising, by God's help, never to offend hereafter in the like againe."

And at the doing hereof hee shall under the hands of the minister and churchwardens, there personally certifie, together with these presents' upon Munday, being the 22d day of July next, at Trinity parish church in Ely, and then and there receive such further order herein, as shall be appointed.

John Aspland hath done the penance described, within the church, the date and year above written. Signed by us,

John Allen, William Gill.
George Wright. } *Churchwardens.*

Presbyterian.

MISSION TO PERSIA.

We are glad to learn from the Episcopal Recorder that the Church north of us is disposed to view with much favor the proposed mission to Persia. The subject having been mentioned at one of the weekly lectures of St. Andrew's Church, a sum was at once raised which was shortly increased to $1000 without any general call upon the congregation. We regard with a very deep interest this embryo mission. That here the light of Christianity early dawned, and the Church extensively flourished—that this country was probably the region from which they came who were first to do homage to the new-born Saviour—and in his person to the religion of which he was the author—that here Christians were in the early age of the Church exposed to those persecutions which contributed to preserve it pure for a time, and nobly won "the martyrs' crown"—that now upon the ruins of the Christian Church the Mahomedan imposture has a waning existence—and that in modern times it has been the scene of the labors of the devoted Martyn—give to it, as a field of missionary labor, a very deep and peculiar interest. Recent reports from that region present a most encouraging prospect for those who will enter upon the field. The Romish Church exists in some parts of the country in a very corrupt and degraded state. The Nestorians here have their habitations, of whom we have heretofore given some account. That the Episcopal form of government is that shape in which the Christian Church is already known in Persia, and a liturgy the medium by which they are accustomed to perform their religious services, is a reason why Episcopalians should be most active in endeavoring to correct their errors and enlighten their ignorance.

It will be perceived from the following extract from the Christian Mirror, a paper published in Portland, Maine, that the Rev. Mr. Southgate has been addressing the members of the Church in that city, upon the subject of this mission.

"His expected destination suggested the topics of his address; and in illustrating them, he showed that he had employed all available means for learning the claims and prospects of Persia, as a missionary field. There was some encouragement to Christian effort to be derived from the intellectual character and habits of the Persians. They are far more enlightened than most other nations professing Mahomedanism. In the estimation of one of their best historians, two-thirds of the male portion of the population are able to read. They have incomparably less bigotry than the Turks—indeed, they are, to a great extent, free-thinkers, and disbelieve many of the dogmas of their own religion. They are fond of religious discussions, and allow of an appeal to the Bible. Indeed, there is among them something of a predisposition to reverence the Scriptures, on account of their antiquity, and their agreement, on some points, with their own sacred book, the Koran."

* * * * *

"No Christian can have read the adventures and labors in Persia of Henry Martyn, the most accomplished for his years of all modern missionaries, without deep regret that his efforts could not have been followed up by equally competent heralds of the Cross. We rejoice that our Episcopal brethren have turned their attention to that field, and resolved, in good earnest, to occupy it. We doubt not that the finger of God is in this determination—that he who adjusts the means to the ends to be accomplished, will herein make his own wisdom illustrious. We rejoice that one born and trained among ourselves, after doing what man can to count the cost, is ready to encounter the hazards, while he aspires to the honor of bearing the message of Christ's love to that distant and interesting people. God speed our young brother in his errand, and raise up a great company to follow him."

Southern Churchman.

RELIGION SEEMS ALMOST AT A STAND.

This is the remark of a correspondent in the interior of Virginia. If, at a stand, is not its progress *retrograde?* Is not sin gaining the ascendancy. And if the powers of darkness are prevailing, are not the professed disciples of the Lord omitting, neglecting their appropriate work—the prayer and effort enjoined upon them to promote the cause of their Redeemer? *Why* should religion ever be at a stand till the world is converted, and Christ reigns in the hearts of every people? Is there any thing in the administration of the divine government, or in the mercy of God, as revealed to men, which in any way favors the declension of true religion?

Southern Religious Telegraph.

Greece paying back in kind.—"Bishop McIlvaine," says the Gambier Observer, "has great pleasure in acknowledging the receipt of fifteen dollars, the proceeds from sales of *bead chains* made by Greek girls, in Mrs. Hill's school, at Athens, and sent as a gift from the *East* for the Church in *the far West*.' Of their penury have they cast in. 'She hath done what she could.' May the gift be returned a hundred-fold from Ohio to Greece. Will not the 'Offerings of the Church' in Ohio respond to this provocation?"—Will not some of our little readers remember the poor Greek girls, and do what they can to send the blessed Gospel of the Saviour to the grateful East?—*Missionary.*

Supply of Teachers.—A society has been formed in Philadelphia by gentlemen of the first respectability, for the purpose of facilitating the engagement of teachers of either sex, qualified to take charge of schools and seminaries, in their several grades, and also of children in private families. The proposed mode of effecting this most commendable object is—

1. By receiving and registering all applications for situations from all classes of Teachers.
2. By receiving and registering all applications for Teachers of every grade of learning and every variety of instruction.
3. By passing the Teacher to such school as the wishes of the applicants, made known through their correspondence, shall render proper.
4. By affording such pecuniary facilities as may be in the power of the society, to Teachers who are not able to defray their travelling expenses to their places of destination—the loans to be refunded as soon as the circumstances of the Teacher will permit.

Teachers applying for schools, will in writing inform the Secretary of their qualifications, wishes, &c. &c.

Applications for Teachers should contain all necessary information concerning the sex and qualifications required; the probable amount of duty to be performed; the amount of salary that will be given; the time when the Teacher will be wanted; and the term for which he or she is desired to be engaged. It should also be stated whether their travelling expenses will be defrayed, and whether as a gratuity, or in part payment of their salary.

Horace Binney, Esq., is President of the Society.
All Communications to be addressed to,
S. S. Fitch, M. D. Secretary.
171 Walnut-street, Philadelphia.

National Banner.

KEEPSAKE.

The Christian Keepsake and Missionary Annual for 1836. Edited by the Rev. William Ellis, London, for sale at the Protestant Episcopal Press.
Nov. 19, 1835.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

PROTESTANT EPISCOPAL PRESS, PRINT.